

AMERICA

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Chronicle

Home News.—What was described as "the dirtiest election campaign in American history" came to an end on November 6, after this issue had gone to press. The

Politics

result was, in the opinion of calm observers, doubtful up to the end. The campaign of Governor Smith ended in the traditional whirlwind sweep through the East, which carried him from Boston to Baltimore. Mr. Smith spoke in the latter city on October 27, before a crowd which was enthusiastic but exhibited none of the "half-mad" demonstrations witnessed in New England. This speech was his best of the campaign, and he reviewed the issues once more under the light of the "new order" he would usher in. On October 31, he spoke at Newark, N. J., on the same subjects under the heading of enlightening the people as against the "fooling the people" practised, according to him, by the Republicans. His principal supporters of national import during the last days were Governor Ritchie, of Maryland, Senators Norris, and Reed and Glass, and John W. Davis. He wound up the campaign in Brooklyn on November 2 and in New York City on November 3. Mr. Hoover ended his Eastern campaign earlier, since he was forced to leave Washington on November 1, in order

to be at Palo Alto to vote. He made a number of stops en route, with a set speech at St. Louis on November 3. The brunt of his campaign was borne for him by Charles E. Hughes in speeches at Buffalo, N. Y. and Worcester, Mass., by Senator Borah in Virginia and at Baltimore, Md., and by Secretary Mellon in radio speeches. The Associated Press, in a preliminary survey, estimated that 43,000,000 voters had registered in the country, an increase of 14,000,000 over the number of voters in 1924, consisting of 4,000,000 women and 10,000,000 men. The congressional campaign attracted little attention in face of the extraordinary interest in the Democratic Presidential nominee but it was hardly less important. Both sides claimed gains, the Republicans on the score of superior organization, the Democrats on the ground that the Republicans were seriously embarrassed by the necessity of supporting the Presidential nominee, at the same time disagreeing with most of his policies. It was admitted by all, as the campaign came to a close, that the religious issue had been the predominant one in most parts of the country, and as the record became clearer, it was proved that the Republican National Committee was in many cases guilty. How much in the result could be attributed to it or against it, will always be unknown. A more important factor was always the degree of precinct organization which both parties had been able to perfect, and the amount of money available to pay for workers.

China.—Informal conversations were held at Nanking between Dr. C. T. Wang, the Nationalist Foreign Minister, and S. Yada, the Japanese Consul General at Shanghai. The efforts of the diplomats

Nanking Parley

to reach a satisfactory basis for formal negotiations on outstanding problems between the two countries resulted only in personal accord on the settlement of the Nanking, Hankow and Tsinan-fu incidents and on treaty revision. But Tokio decided to delay official agreement on the less important Nanking and Tsinan-fu affairs until negotiations on other problems were begun. Among these was the treaty revision question, on which Minister Wang still contended that the old Sino-Japanese treaty had already expired and demanded that Tokio send delegates to negotiate a new agreement. Although the Japanese were reported to have conceded the demand for treaty revision, Nanking did not expect conversations to be resumed for some time. The other major issues blocking Sino-Japanese amity were the withdrawal of Japan's military force from Shantung and complete restoration of Chinese authority there and the settlement

of the Manchurian problem. The Japanese Consul refused to discuss Manchuria with Dr. Wang on the ground that he had no authority to open the question. Rumors persisted that the Nationalist Government was secretly negotiating with several Powers on the abolition of extra-territoriality.

Cuba.—The Presidential election on November 1 resulted in the foregone conclusion of President Machado's re-election. He received about seventy per cent of the votes. The three leading political parties supported him, and his name was the only one on the ballot in all but one of the six Provinces. His term is six years and he enters on it on May 20, 1929. On its completion he will have been President for ten years, the longest in Cuba's short history. All other elective offices were prolonged for two years by constitutional amendment and the next general election will be in 1930. President Machado's tenure of office amounts now practically to a dictatorship.

Czechoslovakia.—The celebration of the tenth anniversary of the establishment of the Czechoslovakian Republic was ushered in on Oct. 28 by the booming of 100 cannon. The marble monument to Woodrow Wilson was decorated by the Government with fresh wreaths and the Czech national flag was entwined with the Stars and Stripes, Wilson's "Fourteen Points" being regarded as the Czechoslovak charter of freedom. Bankers and insurance companies contributed 1,000,000 crowns to educational, health and cultural purposes. Two great bridges over the Moldau River and a new library at Prague were opened, and the Masaryk Infirmary for the sick and aged dedicated. In his review of the nation's progress, President Masaryk dwelt especially on the improved status of minorities in the Republic, industrial development and the conclusion of commercial treaties with other countries.

An amendment to the Social Insurance Bill, for sickness and old age of employees, was passed late in September in the Lower House of the National Assembly, by a majority of 142 to 95, in spite of obstructive tactics by the Socialists and Communists. These were said to oppose the bill since its success would injure their prestige with the working classes. The amendment was the outcome of discussions between representatives of the Government and the Coalition, on the one hand, and of the Socialist parliamentary groups on the other. It was destined to remedy abuses, in the handling of overhead expenses, funds, premiums and policies, which were complained of by the beneficiaries and were ascribed to the Socialist insurance administration.—The unemployment figure, which had in June, 1928, reached the lowest level recorded since the beginning of statistics concerning it in 1921, again dropped slightly in July to 32,485, as compared with the 32,701 in June.

France.—A riot, resulting in the death of one participant and the wounding of another, followed the unveil-

ing of a statue of former Premier Emile Combes at Pons, near La Rochelle, on October 28. The victims, reported to be members of the Royalist group, *Les Camelots du Roi*, adherents of the Action Française, were shot by the police after one of their companions had mutilated with a hammer the statue of M. Combes which M. Herriot, Minister of Education, had just unveiled. M. Combes had been Premier during the years 1902-1905, was responsible for much of the anti-clerical legislation of the period, and was regarded as a hero by those hostile to the Church. Temperate opinion in all parties regarded as highly inopportune the action of the Government in accepting the statue at the present time, in view of the delicate situation in the Cabinet. The Bishop of La Rochelle had ordered public prayers of reparation throughout his diocese, to atone for the "public sin."

Dissension in the Cabinet broke out again on October 30 on the question of Government aid to the mother-houses of foreign mission societies, when M. Herriot protested anew the inclusion of this provision in the budget bill. He demanded that it be referred to Parliament as a separate measure, to be debated apart from all other questions. M. Sarraut, Minister of the Interior, and a member of M. Herriot's own party, the Radical Socialists, and Foreign Minister Briand continued to support Premier Poincaré in defense of the measure. After another stormy session on October 31, reports of a tentative compromise were current, in which M. Herriot acquiesced in a modified wording of the original provision, which limited the number of Orders benefited to nine, and made the grant in the form of an act of Parliament rather than by a Government decree.

The temporary settlement of the tariff difficulties with the United States in November, 1927, which, it was hoped, was to be the prelude to a new commercial treaty between France and America, was the object of renewed criticism by certain French exporters, who complained that customs officials make American wholesale prices and production costs the basis of appraisal on French exports, instead of accepting the sworn declarations of French appraisers. A year ago appraisers of the U. S. Treasury Department were withdrawn from France, at the instance of the French Government. Since that time appraisal has been made at the port of entry.

Germany.—S. Parker Gilbert, Agent General for Reparation Payments, reported to Chancellor Müller and other German leaders on the negotiations in London, Paris and Brussels. In a Cabinet meeting it was decided to accept the proposed plan of calling a new commission to fix the total sum which the German Government must pay as reparations, but to act only in concert with the other Powers concerned, and along the lines envisaged at the Geneva six-Power conference on September 16. With these restrictions Wilhelmstrasse instructed her Ambassadors to Paris, London, Rome, Brussels and Tokio, to

Rioters Shot
in Attack on
Combes Statue

Presidential
Election

Tenth
Anniversary

Social
Insurance Bill

Herriot
Protests
Mission Aid

Tariff
Question
Reopened

Accepts
Reparations
Plan

gather views in the various capitals about the commission's make-up, the place and date of meeting and agenda. Germany insisted that the commission must be purely civilian in character, because only on such a basis could there be hope of the participation of American experts.

The views of the German Government were clearly expressed in its communications to Foreign Offices. In addition to the approval of a committee of experts it was suggested that its members should be financiers of international standing well able to represent the interests of their respective countries, but untrammelled by official instructions. They should have authority to investigate the situation in its entirety with a view to a final settlement. The interested Governments would have to consider the question of extending an invitation to participate to other countries and each country should not be represented by any more than three experts. Cooperation was invited from the Reparations Commission. The place for the meetings was a matter of indifference to the German Government.

It was doubtful whether any considerable cut in reparations payments would be made as part of a final settlement. Those directing the negotiations insisted that the organization of a committee would be greatly delayed by any discussion of figures for final obligations. It was conjectured that the Allies would ask Germany to pay what the Allies pay annually to America, plus Belgian mark payments and French war damage. This was estimated to amount close to 2,400,000,000 marks (\$600,000,000). Yet, it was reported that Germany was not altogether without hope for a large reduction. In some quarters even a cut of forty per cent was considered probable. The plans for a loan of \$1,000,000,000 in which the big banking houses of all nations would take part, were considered as premature.

The German dirigible, Graf Zeppelin, ended its return journey to Friedrichshafen from Lakehurst, N. J., on October 31, after a swift voyage for the 4,400 miles of 68 hours and 46 minutes. This contrasted with the outward trip of 6,300 miles in 111 hours and 38 minutes. The return journey was helped by a following wind of gale force, and the lack of having to make many detours to avoid storms, as had been done in going to America. She carried eighteen passengers on the return trip. Great enthusiasm marked the event in Germany, where it was hailed as a distinct step in aviation progress along commercial lines.

Honduras.—The Presidential elections on October 28 resulted in the return to power of the Liberals, their candidate, Dr. Vicente Colindres, receiving a majority of about 12,000 over the Conservative, General Tiburcio Carías. The campaign had been a bitter one, but the polling took place without incident. The Liberal victory came about as a result of a coalition with the Republicans, and was a surprise. Since the Liberals in Central America

generally show sympathy with the Calles regime in Mexico, some anxiety was manifested as to the result on the Church and on relations with the United States.

Ireland.—Continuing its growth in numbers and in influence, the Catholic Truth Society held its Twenty-Sixth Annual Congress at the Mansion House, Dublin, during the last week of October; it was reported as the most successful in the history of the Society. The Congress had banned political discussion from its program, but it left itself freedom to regard the Catholic attitude towards national problems. Each session was presided over by a Bishop and papers were read by prominent clerical and lay delegates. In a series of extremely able lectures, the speakers discussed such topics as "A Catholic Nation: What It Is Not, What It Is," "A Catholic Nation: Its Governing Functions," and the like. In recent years, this gathering of the clergy and the laity during the Catholic Truth Society week has come to be regarded as one of the principal events of the year in Ireland.

The charges of religious intolerance practised by the Government of Northern Ireland, frequently made by Joseph Devlin, Nationalist leader, were challenged by the Belfast *Northern Whig*. In an open letter to that paper, Mr. Devlin proved his contentions in a masterly way. Noting the fact that the Catholic minority formed one-third of the population, he declared that, through the gerrymandering of constituencies, the minority had been deprived of any voice in the government. He cited the statement he had previously made that in the Senate there is not a single minority representative, in the Judiciary not one Catholic member, on the Grand Juries there is rarely appointed a Catholic, in the Educational Administration Department, Catholics form but two per cent whereas they are justly entitled to thirty per cent. He concluded by declaring that he indicted "a condition of things which it would be impossible to defend in any community where there existed a spirit of toleration and fair play."

Italy.—In a simple ceremony before the tomb of the Unknown Soldier, on October 27, Premier Mussolini burned on the "Altar of the Mother Country" receipts of public indebtedness representing cancellation of public debts of 14,000,000,000 lire (almost \$7,400,000). The two receipts represented Government bonds and pension certificates returned to the Government by public-spirited citizens and ex-service men in response to the Premier's appeal for aid in reducing the public debt. After the burning of the receipts, the actual certificates, which filled several dozen huge sacks, were likewise destroyed.

The sixth anniversary of the Fascist march on Rome was celebrated in the capital and throughout the nation by the formal opening of the public works completed during the year. The Fascist militia and the junior organizations took part in uniform. The Premier's message for the occasion reviewed the principal achievements of the Gov-

German
Views

Reduced
Payments

Zeppelin
Flight

Presidential
Election

Catholic Truth
Society
Congress

Charges of
Religious
Intolerance

Citizens
Remit
Public Debt

Fascist
Anniversary

ernment during the year and stated that 2,800 public works, including roads, schools, other public buildings, naval construction, etc., had been inaugurated. A new motor road from Rome to Ostia was opened by the Premier in person. Two new international air lines were also opened.

Mexico.—The principal activity of Calles' last days as President consisted in efforts to organize his own political party, the *Gran Partido Revolucionario*, by which

Activities
of Calles

he hopes to rule the country for the next fourteen months and to dictate the naming of the next constitutional President in November, 1929. This movement was watched with intense interest in the country, since it was suspected that he would use it to re-introduce into Mexican public life the influence of the C. R. O. M., and of Morones, in eclipse since the murder of Obregon. There were signs that he was meeting with severe opposition from the remnants of the Obregon party. The anti-re-electionists were also active and were expected to present a candidate, probably José Vasconcelos. The Calles party was expected to present Gilberto Valenzuela, Minister to Great Britain. American bankers were optimistic about financial restoration.

Severe rebellious activities followed a general reorganization of the *Libertadores*, fighting for religious liberty and other liberties. The American press reported a series of engagements, previous to October 27, in the States of Guanajuato, Jalisco and Aguascalientes. The Federals were said to have followed the usual practice of hanging or shooting all prisoners, some of whom were priests, acting as chaplains. Many bands were operating under single leadership in the States above mentioned, and also in Queretaro, Nuevo Leon and Michoacan, carrying on the usual guerilla warfare.

Newfoundland.—Something of a political upheaval occurred in the general election held on October 29. In one of the heaviest votes ever recorded in the Colony, and with the vote further increased by the fact that the voting age for women had been reduced to twenty-five years, Sir Richard Squires was returned to power as leader of the Liberal party. Since the war, the political situation in Newfoundland has been unsettled. Sir Richard held the post of Premier from 1919 to 1923. Immediately upon the termination of his office, he was arrested on larceny charges that were never proved. Within the one year following his term, five Ministries were formed and each was forced to resign. From 1923 to 1927, Walter S. Monroe was Premier and the Government was controlled by the United Newfoundland Party. After Mr. Monroe's retirement from politics and the refusal of his three chief lieutenants to head the party, Frederick Alderdice became acting Premier. Sir Richard Squires then returned to politics in an effort to clear the cloud that has been resting on him. The Liberal victory has been regarded as a vindication of Sir Richard's probity. The

election was also notable in that it was the first held under the new enactments for the redistribution of the constituencies.

Rumania.—A conference was reported from Bucharest between officials of the Government and representatives of international bankers concerning a proposed loan and credit plan for Rumania. Conditions for the loan were reported as agreed upon, such as control by the creditors; foreign advisers for the Rumanian National Bank; return of monopolies to private hands, etc., the loan to reach about \$80,000,000 worth of bonds and the credit to be made available to the extent of \$25,000,000. Germany was thought ready to take a substantial part in the plans.

Financing
Plans

Trade and
Recognition

Russia.—In a recent editorial, the *New York Times* pointed out that the contract that the Soviet Government recently made with the General Electric Company, of the United States, in no wise indicates a change in American policy toward Russia. Jubilations to this effect had already appeared in the Moscow papers. The *Times* continued:

Nor has there been any effort by the American Government to dissuade Americans from doing business with Russia. On the contrary, successive Administrations, beginning with that of President Wilson, have made it plain that commerce and recognition are not one and the same. Last year alone we exported to Soviet Russia goods to the value of \$64,086,000. This was \$15,500,000 more than in the year 1926 and more than twice what we sent in 1913.

Credit was shown to be the chief obstacle for doing business in Russia; recognition, however, was dependent on change of essential Soviet policy, viz., willingness would be required to make compensation for confiscated property and acknowledgment of previous debts. The editorial was, of course, violently disagreed with by the Moscow press, which blamed the United States Government for not "showing the supple dexterity" of the General Electric Company.—Four executive officials of the Moscow Communist Party were dismissed in October for participation in "petit bourgeois" doctrines.

"The Suicide of the Irish Race" is the startling title which M. V. Kelly gives to a series of articles, the first of which will appear next week; but the facts which he will recite will be no less startling.

"Belgian Youth for Christ the King" will be an interesting account by T. A. Johnston of a Catholic movement in Catholic Belgium to unite the young people of that country under Christ's banner.

"Franz Schubert: 1828-1928," by Theodore E. Daigler, will commemorate the one-hundredth anniversary this month of the death of the great Catholic composer.

"Footprints of Columbus in Spain," by Peter J. McGowan, will be an unusual story of a ramble in the Iberian peninsula.

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Armistice Day

WHO that felt the thrill on November 11, 1918, can ever forget it? The strain of the long years of war, even though our direct participation in it had lasted only nineteen months, was at last lifted. For more than four years we had read of horrors which in the days of peace we should have considered impossible. These had now come to an end, and a world sick of slaughter could once more breathe freely.

The high anticipations of the months that followed have not been fully realized. Measured by the hopes and prayers of November, 1918, the decade just closed has been, on the whole, disappointing. If it is an exaggeration to say—and it may not be—that even today Europe is an armed camp, with some nations ready to fly at one another's throats, and others calculating how far their political interests will allow them to participate, and with whom, it is surely not an exaggeration to state that we are still very far from general international good feeling. The World War settled some problems, doubtless, but others it either aggravated or left untouched.

Yet some progress toward the establishment of peace on a lasting basis must be admitted. The distinction, not first enunciated by Wilson, but given striking expression by him, between a people and the government which at the time affects to represent them, has won favor. If generally accepted and understood, it may establish in the national consciousness a desire to exhaust every means of conciliation before resorting to force. It will heighten the consciousness, keen indeed in November, 1918, of the essential waste of war. It will promote in every nation a willingness to see good in other peoples, even though they speak a language that is alien to our own, and follow customs which are not ours. Possibly we have attributed too much to the influence of what, after all, is but a truism. Yet it expresses a truth which, had it been remembered in 1914, might have stayed the horrors of war. If it can help even in a minor degree to remove or lessen international distrust, and to put in their proper perspec-

tive those petty incidents which so often lead to war, it proves its worth.

Once more does it become plain, however, that had the counsels of Benedict XV and Pius XI been given due consideration, the hopes that rose in November, 1918, would today be nearer their realization. These Pontiffs were insistent in recalling to the minds of the warring nations, and of the representatives of the nations at the Peace Conferences, the simple truth that justice and charity, not expediency and political advantage, must constitute the basis of the lasting peace for which the wearied people prayed.

But not yet have Governments learned that simple truth. The lessons of the past, it would seem, are to them a sealed book. In the interests of peace they still find it necessary to maintain huge armies and to engage in the expensive game of outdoing their neighbors in naval armaments and air craft. But the lovers of peace need not despair. If the camps still resound with martial notes and the shipyards are never idle, the desire of the people for unbroken peace is growing. *Da Domine pacem in diebus nostris*, our prayer that God may vouchsafe peace to our day, will yet prevail.

Thomas Walsh

IT is with a sense of deep sorrow that we must record the sudden death of Thomas Walsh, Associate Editor of the *Commonweal*, on October 29. Scarcely two months have passed since the similarly sudden stroke that resulted in the death, on August 26, of Mr. Walsh's friend and associate on the *Commonweal*, Henry Longan Stuart. The loss of these two eminent writers falls not only on our respected contemporary but on all Catholic literary endeavor in the United States.

Apart from his splendid editorial work on the *Commonweal*, Mr. Walsh has long been recognized as an outstanding figure in modern American literature. Even before his graduation from Georgetown University, he had signalized himself as a poet of rare promise. His studies were continued in post-graduate work in literature both at Georgetown and at Columbia University. They were crowned with honorary degrees by his Alma Mater, by Notre Dame University and, last June, by Marquette University. And well were the honors deserved, for since 1896, when his first volume of poems was published, through the intervening years till 1927, when he issued that priceless collection of the poetry of the ages and the world, "The Catholic Anthology," his inspiration was so authentic and his technique so fine that he has made American poetry richer by his singing. On many notable occasions of civic and religious celebrations, Thomas Walsh has been the poet chosen to commemorate the event in his odes.

His particular field for study was the literature of Spain, both old and new, both European and American. He published an Hispanic anthology, and translated in elegant verse the poems of the Spanish masters. His original compositions in prose and poetry were likewise vibrant with his love for this old and Catholic culture. He was honored likewise for these achievements, having

been elected a Member of the Royal Academy of Seville, and having been awarded the Grand Cross of Isabella Católica.

Through his work as in his life, there ran a deep and pure stream of Catholicism. He was intimately connected with "The Catholic Encyclopedia" from the moment that the idea was first broached, and he contributed to the series of volumes known as "The Catholic Builders of America." His scholarship and nice discrimination, his cult of art and beauty were wholly Catholic. His achievements will be an inspiration for younger Catholic writers as his friendship was inspiring to his associates. With his pen stilled and with Henry Longan Stuart's stilled, Catholic literature in the United States must feel itself bereaved.

Religious Bigotry In the Campaign

AS these lines are written, the campaign draws to a close. Who the next President will be we do not yet know. But we do know that all through the campaign Mr. Hoover and the Republican Party chose to ignore an opportunity for a sorely needed patriotic service.

It is plain that since last June religious bigotry has risen to a stage hitherto unknown in this country. It is also plain that this hateful factor in American political life has allied itself with the fortunes of the Republican Party and its candidate.

On at least three occasions, it is true, Mr. Hoover denounced religious bigotry. But not once did he denounce by name any agent of this bigotry, nor did his party. It is possible to believe that Mr. Hoover was not aware of the frightful attacks upon the Catholic Church, and upon Governor Smith because of his religion. But it is not possible to believe that all his political advisers were equally ignorant.

General disapproval in face of a specific evil means cowardice or insincerity. Your thief is not disturbed by a sermon. The thieving capitalist bears with equanimity a condemnation, couched in general terms, of illegal trusts and combines. Nothing disturbs either except indictment by name.

If it was not within the power of Mr. Hoover and the Republican Party to kill this campaign of bigotry, it was within their power to disavow it, and to repudiate in unmistakable language the political aid offered by its authors. But that they never did. An admirable opportunity was presented at Elizabethton, Tenn., but on that occasion Mr. Hoover was silent. More significant is the fact, stated publicly and never denied, that one of the chief purveyors of anti-Catholic publications in this country, traveled to Elizabethton as a member of Mr. Hoover's private party.

We are not viewing these unhappy facts from the standpoint of the Democratic Party, and still less from that of the progress of the Catholic Church. What effect the thousand pulpits which resounded with appeals to vote for Hoover because his opponent was a Papist may have exercised at the polls, or what influence was brought to bear by the tone of anti-Catholic publications distributed in every State of the Union, we have no means of know-

ing. As for the Catholic Church, she stands in no need of the protection of any political party.

Our concern is predicated on other grounds. When a political party is not averse to making use of religious bigotry, what hope is there for real religious liberty in this country? And when the non-Catholic pulpit is occupied by a political ranters, what respect will the average man long retain for religion?

Corrupting the Pulpit

LIKE other similar movements, the campaign of bigotry will not injure the Catholic Church. But the deliberate attempt to disqualify any group of American citizens because of their religion will, if permitted to go on without hindrance, make it impossible for us, as a people, to live in peace and harmony.

We had hoped that the extension of educational facilities would have lessened religious prejudice. To a certain extent, this hope has not been in vain. Ten years ago, all lines traced by party and by religious affiliation were wiped out when Americans of all religions and parties, and of none, stood shoulder to shoulder to repel a common danger. It was then hoped that this brotherly spirit could be perpetuated. It is the function of religious bigotry, however, to sow discord. One cannot think without a shudder of the effect upon simple minds in thousands of our rural communities, brought about by the sowers of discord who, unrebuked of Mr. Hoover or of his party, presented the alleged iniquities of Rome as a reason for voting the Republican ticket. The unreasonable fears and the equally unreasonable hatred of the Catholic Church, in largest part the outgrowth of ignorance of what the Catholic Church really is, have been reestablished—in some localities—and with sad results for that religious liberty which, by supposition, is a principle of American life and government.

Even sadder, we apprehend, is the effect upon many religious-minded non-Catholics. Seeking the bread of the word in their churches, they receive a stone. They attend services to hear a godly and comfortable doctrine that will aid them in life's trials, and instead they sit under a pulpit resounding with doctrines of hatred. No peace of mind, no consolation of spirit, no love of God and of our neighbor, can be imbibed from these polluted sources. God in His mercy will protect the simple and the ignorant who in all good will and good faith seek to serve Him. But how long will those who most need religion be content to accept these outpourings as representative of the Founder of Christianity? If leaders of the Protestant churches would know the reason for the empty benches, they will do well to consider the pulpit that panders to religious bigotry.

Catholics find no reason to rejoice in the fact that so many of the rising generation are turning from the modicum of Revelation contained in Protestantism, to religious indifferentism. An old-fashioned Methodist or Baptist may have hated the Catholic Church (or, more correctly, that monster of iniquity which he in good faith deemed to be the Catholic Church) but he believed in

God, and he strove to order his life in accord with a creed based upon Revelation. The modern hard-headed descendant of Wesley and Williams may tolerate political fireworks in the pulpit, but these do not serve to heighten his respect for religion.

Regrettable is it then, that Mr. Hoover and his party did not see fit to disavow the authors of this latest campaign of bigotry. Had they done so, the service both to religion and to American constitutional principles, would have been great. Their unbroken silence, we fear, allows the inference that the Republican Party does not rank religious bigotry with poisoning the wells, and similar barbarous practices, but considers it a legitimate weapon in political campaigns. If the inference is correct the Republican Party cannot long endure, and should not.

The Religious Conference at Loyola

ON reading a brief account of the Student Conference on Religious Activities held at Loyola University, Chicago, last week, we felt as sanguine as Mr. Micawber in his most roseate mood. Mr. Micawber, it will be remembered, needed but a trifle to elevate him to the green peaks of contentment. If disillusion quickly came, he would refer to himself as the Shattered Remains of a Fallen Tower, but still, we have always held, with optimism unchecked. That optimism survived a chequered career to find in Betsy Trotwood a patroness of the Micawbers and of imperial aspirations in Australia. He was vindicated. Something *did* turn up, after all.

The program of the Chicago Conference vindicates our optimism as well. Something has turned up, something more lasting, too, than the beneficence of Betsy Trotwood. When a group of young college men and women gather in solemn conclave to discuss religion, the chances are that they will begin with patronizing Almighty God and end with the decision that as motives in life religion and the quaternions are on a par. If memory serves, something of the kind has happened more than once within the last decade, and that too within the hospitable confines of the Western metropolis. Thoughtful citizens question the value of these gatherings, and deans now and then defend them for their advertising value. But an attempt by callow youths to bring under critical review the whole compass of what the world has thought on religion, and to consider that this formidable task can be completed in a three-day conference, argues a temper of which society does not stand in great need.

The Chicago Conference points a striking distinction. The delegates representing the universities, colleges and high schools of the city began the day by assisting at the Holy Sacrifice. They had not come to question the reality and need of belief, worship and practice, but to learn how to make themselves better Christians. There were no set speeches, merely "discussions," but had the Conference followed the custom of the political parties in adopting a "key-note speaker" his theme would have been that of the college Sodalities "Let's live our religion."

The Conference was the third held under the auspices of Loyola University. While its patrons look for no

world-shaking immediate results, they are convinced of the value of bringing our college boys and girls together to state youthful problems and to plan their solution, and through the acquaintances formed to work gradually for the establishment of a sense of Catholic solidarity. They are not visionaries. They know that we contribute best to the progress of the Church and to the welfare of our country by living in accord with Catholic teachings.

The A. F. L. and the Labor College

SIGNIFICANT action was taken by the American Federation of Labor on October 30, when all the affiliated unions were asked to withhold financial support from Brookwood College, at Katonah, New York.

Founded some years ago with the encouragement of the Federation, this institution, commonly known as the "Labor College," attracted much attention from educators. It soon became evident, however, that the efforts of certain communistic groups to control the teaching threatened to destroy its usefulness. The first break came when a number of unions which had provided scholarships, declined to continue them, on the ground that the school provided courses of study "in opposition to the principles, policies, and ideals of the Federation."

President Green concedes the right of the college to employ Communists as professors and to preach Communism. But he is not ready to admit that labor unions will consult the best interests of the worker by investing their scanty funds in the institution at Katonah.

What effect this will have on the fortunes of Brookwood College, we do not know, but we agree with Mr. Green in his ban upon the institution. Between organized labor and Communism there can be no bond of sympathy. The institution at Katonah was an interesting experiment which in the hands of wiser men might have had a happier and more useful career. As an institution for the propagation of Communism, however, it can do nothing for the welfare of organized labor.

Self-control and the Police

THE president of a State university in the Middle West is calling on the aid of the Federal Government. His students are drinking too much poisoned whiskey and etherized beer. The custom hurts their health and impedes their progress through the mazes of literature and science. The dons and the local police are helpless.

Possibly the president does not mean all that he says. Perhaps he only wishes to point out that the Eighteenth Amendment and the Volstead Act do not work automatically. The Federal Government has expended nearly \$300,000,000 for enforcement purposes. The States have added possibly a third of that sum. Yet our young men and women continue to get drunk.

A bright day will dawn with the realization that if a man does not propose to obey the moral law, a policeman with his club will not insure obedience. Instead of calling for more police, let the president call for more self-control courses in his university.

The Talking Movies

IRVING T. McDONALD

IF it is true that "children should be seen and not heard," then the movie can no longer claim to be the infant industry. For the time has come at last when speech is the privilege of celluloid, and a privilege that is being exercised with constantly increasing frequency.

Filmland is frankly puzzled. It has something new to deal with, and therefore it is again left without a guiding precedent. The conservative ones are reluctant to commit themselves as to its permanent value in the scheme of things. Indeed, one or two are completely reactionary on it. Herbert Brenon, for instance, is said to refuse to direct a "talkie." Perhaps he recognizes that a new technique must be developed and is unwilling to make any of the mistakes which must necessarily produce it. On the opposite diameter are those heedless enthusiasts who protest that the silent cinema is forever dead, and are hiring hacks for the funeral. These insist that everything will be "on sound" within another year or two. Probably they are right in this latter respect, for the movement is rushing ahead so regardless of consequences that it seems to be the inevitable outcome. Yet the question remains whether sound pictures will find an abiding welcome in the hearts of theater-goers, or will such permanent affection be reserved for *good* sound pictures? In other words, will sound, as such, rule the day?

There are two different basic principles by which sound is reproduced synchronously with pictures. The first to be developed commercially was the disc method, which is typified by Vitaphone. In this, the sound is registered on a disc record which is mechanically synchronized with the picture and reproduced by an electric pick-up to an efficient amplifying system which terminates in a group of large loud-speakers located behind, beside or above the screen, so that the source of sound appears approximately identical with the source of the vision.

The other principle is quite different. In this method, of which Movietone is the best-known exponent, the sound waves are transformed into light waves, which are photographed on the film beside the picture. In the projection of the sound, these photographed light waves, which appear on the edge of the film as short horizontal shadows of varying intensity, are converted by means of a photo-electric cell into waves of electric current. These are then transmitted over the same amplifying system as is used for the disc method, re-converted into sound and amplified to the required volume.

Such is a hasty sketch of the mechanism that makes possible the sound picture. But what is to be the art technique of its use?

At present, sound is being applied to pictures in four ways. In the order of their development, we have first, musical accompaniment and various realistic sound effects as settings for dramatic features. The feature is produced in the usual way and the sound applied afterwards, like icing on a cake. This manner of utilizing sound is

an unquestioned success, and there can be little doubt of its future. Surely an expertly prepared score rendered by a large number of capable musicians is easier on the ear than the efforts of the little band of five or six local instrumentalists who inhabit the pits of the majority of theaters in the land. (Naturally, the fate of the musicians in the face of what they disrespectfully term "canned music" is being discussed elsewhere, and considerably.)

Then there is the short entertainment number which is presented by means of sound. This is to a degree equivalent to vaudeville on film, and the similarity is further emphasized by the fact that some of it is good and some isn't. It is a departure which will continue to develop, and which probably will always include the bad as well as the good.

The third, and perhaps most significant use of sound is in the presentation of news events. This work has been pioneered exclusively by William Fox, under whose patronage sound-on-film made its first and greatest commercial progress. Movietone news pictures started with occasional subjects presented more or less for the novelty of the thing, such events as West Point cadets marching in review, Lindbergh's take-off and Washington reception, etc. So signal was the success of these ventures and so extraordinary the possibilities revealed, that about a year ago Fox Film Corporation began issuing a completely synchronized news reel at the rate of one each week. At present it is releasing them at the rate of two weekly, and sometime this Fall, Paramount, Metro-Goldwyn and possibly others promise to have sound weeklies of their own.

The sound news is beyond dispute a great and important achievement. Possibly it is the strongest factor yet conceived for the internationalization of popular thought. One may read volumes on Fascism, for instance, and have very little feeling for or against it. But let one once watch Mussolini's face in close-up while he listens to him talk, and whether he understands the speech or not, he carries off with him a vivid impression of the father of Fascism. Listen to Charles Schwab, to Felix Warburg, to Judge Lindsay, the Prince of Wales, Cardinal Hayes, Herbert Hoover or Alfred E. Smith, and you cannot fail to get a definite notion of their characters.

Such uses of the new device are here to stay. But in the future of its fourth use lies the problem—the production of spoken drama. To be sure, several "all-talkies," as they are called in the pidgin English of 729 Seventh Avenue, have already appeared and have met with tremendous success; but it was unquestionably their novelty that accomplished this, more than any intrinsic merit in the productions themselves.

Several New York producers of legitimate plays have joined forces and announced their plans to make sound pictures directly from the stage presentation.

If this is to be the future of the "talkie," then the industry is on the wrong track. For their assumption that

a movie of a stage play is the next best thing to the stage play itself is an erroneous one. Several years ago, Elmer Clifton, wearing jauntily his freshly won laurels from "Down to the Sea in Ships" undertook to picturize the Ernest Truex vehicle, "Six-Cylinder Love." Whether Clifton so intended or not, the picture turned out to be an almost direct photograph of the stage action. And it was an especially poor picture. It may be claimed that its failure in such form was due to lack of dialogue, that if it were accompanied by a spoken text it would have been different.

This is a false claim, for the trouble is deeper than that; it is in a fundamental principle of art that has not yet been recognized by the producers: a stage play is not presentation, but representation. It is not life, but life imitated. And a photoplay, with or without words, that is made directly from the stage play, is therefore a mere re-representation—an imitation imitated. It is twice removed from the reality to which it pretends relation, and popular imagination cannot perform the extra task that is required to perceive fact through the double lens; for the image, in this case, is so distorted as to appear grotesque and entirely unreal.

The difficulty, however, is easily remedied. Such stage plays as are produced will be remoulded for the sound screen just as they have usually been for the silent screen. The plot will be reduced to its skeleton and rebuilt for the camera and microphone. Then the proper relation of the form to its matter will be secured—direct representation instead of re-representation. As a matter of fact, it is not the experienced screen producer who is attempting the erroneous method just described. He is producing largely from originals.

But there is a difficulty other than the artistic which may prevent the "all-talkie" from achieving a high place in the permanent scheme, and that is to be found in the psychology of the thing. Producers, directors and actors for the screen as a rule have had no experience with audiences up to this time. Their contact has been entirely with spectators. That is to say, of course, that whereas they have hitherto addressed their efforts to the brain through the eye and that alone, henceforth they must work through the ear as well. And the psychology of an audience is more sensitive and complex than that of a spectator. The latter reads directly from images, whereas the former deals with signs and symbols—words and inflections—which must be interpreted before they can become effective. In fine, an audience, by its functionally organic nature, connotes a higher degree of operative intelligence than do spectators as such.

Whether this be the reason or not, anyone who is accustomed to addressing audiences of whatever description, be it from the pulpit, the rostrum or the stage, is aware that they differ from one another just as individuals do, although to less degree, to be sure. Your practised speaker learns to sense his audience's reactions to his matter and his manner, and if he is to be successful he must learn to adapt himself to the changes of audience as he encounters them. This truth is well demonstrated by the fact that the actor in a Broadway play, when he finally

goes on the road with his piece, gives a very different, a lustier and more obvious performance in the provinces than he offered his metropolitan patrons. He may not always acknowledge this, but that does not alter the fact, it may only indicate that the alteration is made unconsciously.

Now does it not appear, then, that perfect performance depends somewhat upon the bond between audience and artist? That the latter's best work is that in which he addresses a particular group before him, with its differences in pace, its variant nuances and subtleties modified to meet those vaguely defined but perfectly felt radiations from person to person that constitute an almost tangible sympathy?

Here seems to be a problem to be solved. How will a permanently recorded dialogue, with its unchangeable tempo, in fact, its wholly unalterable performance, be tempered to the characters and moods of ten thousand different audiences? It is a real problem, and one that will not be solved by any mechanical perfection of the synchronizing devices. It is a matter purely of technic. When it is solved, a signal achievement will be recorded; for not until then will this garrulous young man talk sense to his elders.

It Is November Again

MARY H. KENNEDY

IN November, there is little activity around a cemetery. There are few visitors. No workers are hovering over the groves. The grass is brown and unkempt. There are dead flowers lying stiff beneath the headstones and at the foot of the monuments. The wind moans continuously among the evergreens. The fallen leaves rustle in chorus to its mournful gusts. The sun's light is fitful, unwarming. The whole scene is a picture of indescribable desolation—at a distance. Once within the cemetery's gates one's heart is torn not with hopelessness and grief but with a passion of belief and trust. . . .

"Oh, you will rise again!" I cry aloud to all the sleepers about me. And the wind's wail rises to an ecstatic accompaniment: "Oh, you will rise again! Oh, you will rise again!" . . .

I walk up one path and down another.

"Sacred to the memory of Bridget Cafferty" . . . There is a sound of an Irish voice in my ear and the touch of a soothing hand upon my forehead.

"Sure and you'll be up come tomorrow. . . . Now, just you lie quiet, ashore, and let me tell you about how many a time I have chased the devil from the dying." . . .

She came over from Ireland in a sailing vessel, this old nurse of mine, with her husband "who was a tailor, himself, and made Father Clark's clothes who is now a bishop, God be good to the likes of him!" The husband died young. Five children were raised. Their children's children were raised. "Johnny" was her favorite, Johnny who was "just unlucky." So she excused him; as she excused all those who failed. While sewing, nursing, working for each of her children, worry clouded her kindly brow and tears furrowed her thin brown cheeks.

Johnny was a blacksmith—"the Lord have mercy on all blacksmiths this day, this day! . . . And can one blame them entirely for taking a drink, I ask you?" She was proud for herself but not too proud to beg for Johnny and Johnny's boys and girls. She, "herself," who had helped make the clothes of Father Clark who was now a bishop!

Her spirit never faltered but her workworn body did. While she lay dying she listened happily to the merriment in the next room where a grand-daughter's marriage was being culminated in the mad turmoil of a "real reception." She would not let them postpone it. She would not be in their way. She slipped out of it quietly. . . .

To sink into oblivion? Come stand beside her grave this dreary autumn day and let that undying Irish soul of hers and your own answer you. . . .

I walk on . . . "Timothy O'Leary aged 80 years. *Requiescat in pace.*"

I remember . . . An old soldier, a former policeman, too, on the city of Boston's force. A smile twitches my lips as I recall the fierce pride of that old ex-policeman. A mere shadow of a man when I knew him but in the shadow an occasional flicker portraying the gallant and sturdy young Irish lad of sixty years ago. Beside him, not quite reaching to his heart, a wren of a woman, timid, with adoring eyes, nearly always trotted. Oh, yes! No notice must be taken of his wooden leg . . . nor of the rheumatic twists of his other leg. It was hard advice to follow. One Sunday morning at the Communion rail I could not resist extending a helping hand to one of "Boston's best" as he tripped and almost fell in front of me. The smile twitching my lips breaks into soft laughter as I remember the indignant jerk away from me and the brave march back to his pew of that old soldier with his Captain safe within his breast. . . .

A young life given to the service of his fellowmen and an old age given, but never surrendered entirely, to disease and physical handicap. Tears mount from my heart to drown the laughter on my lips. *He obliterated?* . . .

I walk a few steps farther . . . "Joseph McHugh. 1893—1928." A young man who was never young in the sense that he was never strong or well. I remember him crippled, shaking, torn with suffering, almost crawling up the church aisle to receive Communion each Sunday morning. *Via crucis* indeed! I would turn away my eyes in an agonizing feeling of human fellowship. "Dear God, if Thou wilt, please cure him today!" I would beg—as he begged every day of his life, expecting every day, too, with an ever-increasing flood of faith to be cured. And I happen to know that on the day he died he remarked that he was confident that very soon he knew his prayer would be answered. As it was! There is no God? Do not tell me that, knowing such as he! . . .

Another grave—rather a row of them with the same kind of wooden cross over each. Little Sisters of the Poor! Oh, to be a man but for a moment in order to be able to raise one's hat! I was acquainted with none of the Little Sisters whose graves lie before me. But I know well and intimately many of their Order. I face the wind and the darkening skies. I defy the oncoming night. I

exult in my knowledge of a Heaven and a God. And humbly kneel in salutation to the handful of bones or dust or whatever now lies beneath those simple wooden crosses. . . .

Farther up the hill, my godmother's last resting place. Memories flock home to me like nesting birds at twilight. . . . A stern Frenchwoman of Huguenot descent, she was. Converted through the patient efforts and pious practices of a Scotch husband. My spine straightens even now in recollection of its old habit at her approach. Alas! how her mere presence had the tendency to beget my childish belligerence! My hair was too curly. I lisped. I was lazy. In a word, or a glance, I was all wrong and that settled it. It didn't, though! It unsettled things horribly. Yet, on my birthday and on Christmas, she came laden with the gift she knew I loved best—books. I can almost feel myself curled up in the old leather chair beside the lamp reading for the first time all about Lorna, daughter of the Doones, and her big lover, fascinating Jan Ridd! She introduced me to Scott, to Hawthorne, to St. Elmo—to so many of my book friends staunch and true. . . .

The cold wind nips my cheek. . . .

"Be good to her, O Lord!" I pray. "And introduce her to Your own good company this November surely."

Quite near . . . the grave of my sponsor in Confirmation. Back through the years—to the day of my First Communion. The busiest of days as well as the sweetest. Our Lord received for the first time—confirmed—made a Child of Mary—enrolled in the brown scapular. All in one short day! I remember the Madonna-faced young woman who now lies beneath the sod my feet rest upon. I remember the clasp of her warm hand, the love in her tender eyes that were so soon to behold the Beatific Vision. And I remember the silver bracelet she gave the little girl who was so very much of this world the while she tried so desperately not to be of it! I blink away the tears. . . .

On the top of the hill, where one can almost touch the scurrying low-flung clouds, where the wind blows always, summer and winter, where the sun is the warmest when the sun is shining, where my own sleep "waiting the Judgment Day." One whose grave is all too new I cannot speak about. . . . But the little brother who died "aged eleven" slips his hand into mine. "Read me an Indian story just once more, Mary!" he begs. And the Leatherstocking tales are re-read to the charmed listener who bears such a valiant and adventurous heart in his weak body. I know how busy he must have kept some brotherly or sisterly saint all these years with his plea for "just one more" story about the Indians. . . . I remember taking him to Sunday catechism class once. How thrilled and interested he was! Our pastor, a family friend as well, was giving the instruction. It was on "lying." He spied Ronald.

"Ronald," he inquired, just to be kind to a frail little boy, "why should children never lie?"

Ronald jumps up beaming. "Because they go to HELL, Father!" he shouts in a strident war-whoop of a voice.

Demoralized that catechism class and quite shaking in our boots all the small fibbers within!

Through the clouds the evening star is struggling. It is dark. . . .

Alas! for him who never sees
The stars shine through his cypress trees,
Who hopeless lays his dead away,
Nor looks to see the break of day
Across the mournful marbles play.

It is time to go home. . . . At the gate, I turn—to ask the God who watches over us all to watch over and care for these dear dead. I promise them to remember their welfare in sacrifice and prayer every day in November—every day of the year but especially in November. “And I shall be back again,” I tell them at parting. “Back again for many a visit, I hope—then back again some November to stay!”

The Soul of International Law

WILLIAM F. ROEMER, Ph.D.

[Third and last article in this series]

COMPETENT observers of the vogue for international discussion on peace and war must have been struck by certain indisputable facts: that a great part of it has been inconclusive of result; that much was purely rhetorical verbiage—the fruit of irrational philosophies; but a little of it indicative that a very few minds realize what must and can be done.

And what must be done? Instead of talking so much disjointedly about means to international good will and unanimity, there should be some reasoned discussion of the *principles* on which such desiderata rest. There should be less playing on the fringe of the subject, when the center is the vital point. There must be less evasion, more directness of attack on international problems.

The world is ripe for a revolution in the matter of international relations. Not a political revolution, but a peaceful revolution in the altering of old impracticable ideas—a revolution of the mind and a change of heart. The old-world methods and formulae are inadequate, unjust and, instead of inspiring amity and cooperation, seem provocative of nothing but dissension and ill-feeling. This is the intuitive presentiment of the most sanguine witnesses of the unparalleled revival of international congresses, conferences, treaties, and parleys. The world is trying to build a new technique, but stubbornly refuses to discard unsafe principles and unreasoned policies. The world wants a new international structure, and needs one badly, but says to her architects: “Build on the old foundations.”

A brief historical retrospect is, perhaps, necessary to show just how these unworkable theories of jurisprudence were erected.

Their origins go back as far as Plato. In his “Republic,” the wise old Greek observed that the state is an organized community in which group life is the orderly expression of a reason constituting the essential nature of each man, but not completely and consciously developed in all, and therefore apparently external to some. This affirmation arises, Plato rightly believed, from the fact that man is essentially a rational animal, however heavily he may seem to be weighed by the manacles of sense; that his real will is always toward the good, however much he may seem to be prospecting for evil. Plato, of course, applied this dictum fallaciously. But the fact that he believed political wisdom to be the endowment of the few—the rulers—and that therefore democratic machinery was not the

best means for control of the state, ought not to blind the student to the fact that, after all, the construction of political machinery was not his chief aim, but that the dominance of reason was his objective, however it might be accomplished. He always insists, equally with his delegation of political administrative wisdom to the few, that the masses must possess that form of virtue which he calls temperance and which involves at least the ability to recognize and accept the political wisdom of others. This position cedes to the expert his rightful place in democratic society—a place which we are coming more and more to recognize and accept today.

Succeeding the idealistic theories of Plato—that the foundation of society lies in the common reason of mankind,—came centuries later the materialism of Thomas Hobbes, who, seeing in political organization only the means by which men satisfy their desires, labored to construct a theory that might justify political absolutism, especially as it was represented in seventeenth-century England. Unlike Plato, who preceded him about twenty centuries, he was not content with the development of the ideal of a perfect state, but his “Leviathan” sketches a commonwealth and its powers which he believed is realizable by human nature, *as it is*. The authority he would ascribe to the state is not the moral authority of an ideal merely, but the political authority of an existing organization. The view of human nature on which Hobbes built his theory is thus diametrically opposed to that of Plato: *homo homini lupus*—“man is to man as wolf to wolf.” Men are inherently selfish, each naturally seeking the preservation and enlargement of his own life, with the pleasures and satisfactions that are the accompaniment of the process. Hobbes is thus a materialistic determinist, his human nature a physical reaction machine.

It is obvious that ordinary moral restraints are not required by such a theory: in fact their entire absence is the only “natural right” of the Hobbesian man. It is no wonder that the philosophy of law, national and international, which came to be based on Hobbes’ theory as on a foundation, was immoral. Cannot we justly claim for the author of the “Leviathan” the distinction of being one of the earliest exponents of *real politik*; that he is one of the predecessors of Rousseau, Kant, Hegel, Treitschke, and Nietzsche?

The logical process is apparent. If the individual is

anti-social by nature, a combination of individuals, a state, is at least equally and perhaps more anti-social. If the proposition is true that the natural right of the individual consists in "the liberty each man hath to use his own power as he will himself for the preservation of his own nature, that is to say, of his own life; and consequently of doing anything which in his own judgment and reason he shall conceive to be the aptest means thereto," then, it is equally applicable to the interrelations of states. Given a psychological individualism as a basis, the edifice erected thereon becomes one of political absolutism in which states are to states as packs of wolves.

One may naturally ask, in regard to the foregoing historical sketch of political theory, what is to be said of the period intervening between Plato and Hobbes? Was it barren of significant thought? Negligible? The philosophy of this period has been described as more "reminiscent of the past than expressive of the future." But in rebuttal of this contention one may reiterate that the world is ripe for revolution. Speaking of revolutions, the thought of Chesterton comes to mind, that to be worth anything revolutions must look to the past as well as to the future. Revolutions are founded on something. They must be, before they can accomplish anything.

For this reason the conception of political theory developed in the two thousand years between the writing of the "Republic" and the appearance of the "Leviathan" demands attention. It forms the instructive background in the minds of all the political, economic and philosophical writers of the early modern period. It is the conception of natural law, with its correlative, natural right. The idea is that behind the mutability of things which we see, is their true nature, which is hidden from us, an eternal order or reason, giving to each thing whatever it has of reality and worth, and forming the universal pattern of right and justice.

This conception of the *jus naturale* was not entirely foreign to Roman philosophers and jurists. Some of them believed that to live "according to nature" meant to live in harmony with the universal principles of that reason which they found to be common to all men. It thus came about that Roman lawyers, being under the necessity of working out a system of law which would be basically the same for the various nations within the Empire (the *jus gentium*), became familiar with the *jus naturae* of the philosophers.

Under the influence of Christian theology it was not surprising that this "common conscience" was found to come from God. It therefore possessed Divine sanctions and became in time a system of right founded in the will or reason of God, His very essence, and placed within the conscience of men. Sin's effect on man was to cloud this conception. Natural law, then, meant a participation by man in the Eternal Law inasmuch as human reason was delegated by God to interpret standards of truth and justice. Appeal from the defects and injustices of the actual order in man's conduct could always be made to such a *magna charta* of human liberties and, though this appeal might be practically ineffectual at times, nevertheless there was kept before the minds of men the fact that it was their

duty to conform behavior to an ideal system of human relationships. Machiavellian principles were certain to crop out, but might was not long allowed to assert itself as right, without vehement contradiction.

It is in the philosophy of this period, which outside the Catholic Church (since the Reformation) has been buried under a tremendous mass of materialistic accretions in many guises, that there still reposes and lives the *soul of international law*. If a progressive and intellectual evolution is to be brought about in our attitude toward international relations—if we are to have world justice and world peace—then we cannot ignore this system which recognizes Divine origins and is ingrained in man's very nature. It is a part of a glorious past to which men must go back if they wish to find a living international law.

Many there are who, for some nebulous reason or other, despise what is not new, what is seemingly unidentified with progress. Especially do they dislike any international system that asserts the necessity of a return for enlightenment to ages which they call "dark." International law is practical, they assert—we cannot use as guides the ethereal principles of a bygone day! Let us examine their standpoint. It is the old confusion which we have heard so often between the *ought to be* and the *is*. But is the former any less practical than the latter?

True, as we have seen, the natural law which is the soul of all justice and law is based ultimately upon the Creator, but it is to be found immediately in the very nature of man, and its precepts are discovered only in the study of our own selves in our everyday needs and capacities. Manifestly we could not examine God's mind to arrive at these rules. If they come directly, then, from the operations of our own human nature acting intelligently and naturally, what could be more practical? The questions of justice, property, character, happiness and liberty are very practical and of everyday recurrence. We say they are the natural rights of the individual. For the natural law of justice between individuals is not doubted. Why then, should a natural law of international justice be doubted? Why should it be considered any more idealistic than that which obtains among individuals?

It should be clearly understood, however, that in our emphasis on what we called the soul of international law—in our looking back to the ideals which inspired the Papacy to endeavor to harmonize the national ambitions and strivings of a past age—we have no quarrels with those international relations and settlements that are arrived at through treaty and compact; just as right contracts are valid under the natural law and those offensive to it invalid corresponding to their agreement or disagreement with what may very properly be termed natural international law. Treaties are admirable and binding and necessary; and just as everyday actions among individuals call for the creation of many instruments of contract, so the relations among nations are cemented by many treaties.

The point we want to make is rather that our positive public international law needs the soul of natural law interpreted by an accepted Christian authority established by God, to make it live. We must dig deeper than treaty making; we must push on to fundamental issues, if we

wish to accomplish anything worthwhile in matters of world amity and accord. That is why we demand a return to natural law and natural right—in a word, morality and religion. Religion, not religions. As long as the principle of private interpretation of religious truth obtains as the dominant theory in the major nations of the world, as long as authority in matters of moral principles is denied to the one and only international and Catholic Church, public international law will remain without a soul. We have no absolute assurance that it will or will not return to life. But we can hope,—and pray.

Neanderthal—A Slippery Ancestor

FRANCIS P. LEBUFFE, S.J.

THIS business of rearranging one's ancestral gallery is getting a bit tiresome—that is, if you have ever begun following the fashions in science.

Years ago when all were quite unsophisticated and un-I-Q-ed and un-psychoanalyzed we accepted Adam and Eve as our first parents. Now of course their names are "not mentioned in polite society." In their place we first had a goodly galaxy of *ancestors* that were sub-human: *Pithecanthropus*, from whom came Heidelberg, who begat Piltown, to whom Neanderthal was son. But that arrangement was found to be wrong and from "ancestors" all these olden sub-men were shunted into *predecessors*—who went before us but were only uncles and aunts, many times removed. This seemed to have been all settled snugly, most of all for Neanderthal, since Schwalbe's time (1900).

But then in his Huxley Memorial Lecture of November 8, 1927, Dr. Ales Hrdlicka—there is no greater anthropologist alive today—threw "into this stream of settled opinion . . . a pebble of dissent" to quote G. Elliot Smith (*Scientific American*, August, 1928, p. 115, col. 2), though when one reads the lecture itself one rather feels that he hurled a megalith. His "The Neanderthal Phase of Man," reprinted in full in the *Journal of the Royal Anthropological Institute*, July-December, 1927, is a series of trip-hammer blows calmly and scientifically delivered.

To state briefly the up-to-now "orthodox" opinion, the following from *Nature* (November 19, 1927, p. 250) suffices:

The chief of these was the opinion . . . that Neanderthal man was radically different from later man; that during or soon after the last maximum glaciation he was suddenly and completely displaced by a new human species, *Homo sapiens*, who came from somewhere outside, from the south or, more likely, from the east; and that he left no progeny.

G. Elliot Smith (*Scientific American*, 1. c. p. 115, col. 1) says:

The justification for excluding Neanderthal man from our ancestry and putting him into a species distinct from all the living races of men, has now for more than a quarter of a century been admitted by almost everyone competent to express an opinion upon the subject.

Of course H. G. Wells knew all about Neanderthal and could limn his picture touchingly (*Saturday Evening Post*, March 12, 1921, p. 8):

They walked or shambled along with a peculiar slouch, they

could not turn their heads up to the sky . . . Probably he did not talk at all. He could not hold a pin between his finger and thumb . . . These grisly men must have been almost solitary creatures . . . A male may have gone with a female or so; perhaps they parted in the winter and came together in the summer; when his sons grew big enough to annoy him, the grisly man killed them or drove them off.

But enough of this pseudo-science. What does Dr. Hrdlicka say? First he defines (p. 251):

The only workable definition of Neanderthal man and period seems to be, for the time being, *the man and period of the Mousterian culture*. He was evidently not a nomad, though probably more or less of a rover who stayed in a place for a time and then moved away.

Having examined the data of archeology, paleontology and geology only to find that all fail "in isolating Neanderthal man, and in separating him from the succeeding form of humanity" (p. 262), he takes up the evidence of the skeletal material as this provides the real test. His conclusions are most damaging as he examines each of the marking traits which, according to G. Elliot Smith—and he repeats his assertion again and again—"make it impossible to regard him [Neanderthal] as a possible ancestor." Dr. Hrdlicka's findings are:

1. Lowness of the vault, low and receding forehead, and projecting occiput, all show in the series of the Neanderthal skulls known to-day a large range of gradation, the lower limits of which are well below, but the upper grades of which are well within, the range of variation of the same characters in later, and even present, man. (p. 268.)

2. A heavy supraorbital *torus* [eyebrow ridge], such as is common to the Neanderthal skulls, is not found in later man; but not all the Neanderthals had the *torus* equally developed, and . . . there are later male skulls in which there is a marked approach to the *torus*. . . . There is less difference in this respect between the Neanderthal and the skulls just mentioned [Prokumok, Brück, Brno No. 1, etc.] than there is between these and the mean development of the ridges in the highly cultured man—or, for that matter, the ordinary African negro—of the present. (pp. 268-269.)

3. Heavy, large and receding lower jaws, such as the La Chapelle and some of the Krapina specimens, are among the most striking characters of Neanderthal man. Jaws such as these are not known in later skulls. But with them we have within the Neanderthal group itself specimens very much more advanced morphologically toward the human type, such as Spy No. 1, La Quina (1912), and the La Ferrassie. Even at Krapina itself some of the jaws are of a less primitive type than others. Let us add to this the various huge, nearly chinless, and even receding jaws that occur now and then in Australian, Melanesian, Mongolian, American Eskimo and Indian, and the picture loses much of its discontinuity. (p. 269.)

4. Much the same [as in 3] may be said also of the teeth. Teeth of primitive form—incisors, canines (*dents du chien*), molars—occur to this day, while practically modern teeth may already be observed in Spy No. 1, and more or less also in other jaws of the Neanderthal group (p. 269.)

When he recapitulates Dr. Hrdlicka finds (p. 273):

1. That the Penck-Brückner theory of four separate glaciations is not in keeping with the facts of paleontology or with human evidence.

2. That the two theories certainly *not* favored by the critical examination of known facts are: (a) The theory that Neanderthal man and *Homo sapiens* had a "far-back common parentage and early Quaternary separation." (b) The theory of an independent origin of the two stocks with subsequent hybridization. His is clearly given (p. 273):

There is no evidence of the pre-Aurignacian whereabouts and the doings of *H. sapiens*, there is no trace of his ancestry, and knowing his and his descendants' characteristics, it is impossible, as said already by Karl Pearson, to conceive of his origin without a Neanderthal-like stage of development.

Dr. Hrdlicka makes much of this: What shred of evidence have we that *Homo sapiens* came from *anywhere*, north or south or east or west? It is easy enough to say "from *somewhere*." Such a solution makes confusion worse confounded and introduces a double-barreled mystery to blow apart an already obscure question.

3. There is only one remaining solution, and it is that *H. sapiens* came from Neanderthal, and it is this that the learned anthropologist favors. He says in closing (p. 273):

Meanwhile, there appears to be less justification in the conception of a Neanderthal *species* than there would be in that of a Neanderthal *phase* of man.

It seems incredible, after such a thoroughly poised and documented exposition, for G. Elliot Smith to say (*Nature*, January 28, 1928, p. 141, col. 2); "I do not think Dr. Hrdlicka has given any valid reasons for rejecting the view that *Homo neanderthalensis* is a species distinct from *H. sapiens*." Yes, and even more astounding the unpleasant insinuation of insincerity when, after recalling that Huxley had refused to acknowledge Neanderthal as other than human, he says: "Dr. Hrdlicka's claim was no doubt an act of pious respect to the brilliant biologist in whose honor the lecture was given."

A lesson to Catholics and to all who make claim to a share in traditional Christian views: do not be too quick to shift your mental gears and to make a detour whenever the evolutionist traffic policeman swings the signal. Draw up to the curb of common sense and of Revelation and, with the Church of God, bide your time. As St. Paul says expressively: "The great show of the world passes by." Watch what truth passes, and lay hold of it at once, for, whatever it be, it will fit in with all we hold as true. But it is a bootless, follow-the-leader stuff to go chasing after every will-o'-the-wisp of the "scientists," even when "almost everyone competent to express an opinion upon the subject . . . declares it could not possibly have been." Why? Because often, very often they are but a "We-Too" gathering, all, despite their protestations of independent thinking, following some leader in beating the tomtom of Evolution, to raise at any price the ghosts of an animal ancestry.

PASTURES AT NIGHT •

Misty and moonlit 'neath a milky sky
Great fields like smoothly-flowing waters lie,
Lapping far, somber shores whose jagged rim,
Thick-wooded, thrusts gigantic masts through dim
Faint-shining vapors, where the spattered stars
Gleam pale as harbor-lights high-hung from spars.

One intimate soft sound serves but to make
The stillness deeper by that gleaming lake
Of argent silence, when a nestling bird
Sleepily twitters. And the pastured herd—
Black, motionless, mysterious,—seems to be
An island in a silver, spacious sea.

AMY BROOKS MAGINNIS.

Sociology

Cooperation or the Open Shop

L. C. BROWN, S.J.

COOPERATION between employer and employe for mutual benefit is a relatively new thing in American industry. Fifteen years ago neither workingmen nor employers would have received with enthusiasm suggestions that they had vital interests in common, and that both should foster a spirit of mutual helpfulness rather than antagonism. The workingman would probably have been suspicious, and the employer very likely uninterested.

Recent years have shown a decidedly changed attitude within the ranks of labor and give indications of a changing attitude among employers.

A common effort at cooperation between employes and management is the shop-safety committee in large plants. Employers' liability acts may be responsible in some degree for this form of cooperation. When employers, faced with the necessity of paying an injured workman while he remained idle, sought effective means of reducing the accident rate in their shops, they found the employe a willing cooperator. He was as anxious to reduce the hazard of his occupation as they to lower the accident rate. Suggestions of the employes were sought. Committees consisting of workmen, foremen, and officials, studied plant conditions and safety problems. Machines were adequately guarded. Necessary regulations were made, and the cooperation of employes sought in their enforcement. The results have been quite generally beyond expectations. It is a significant fact that most large mills and factories are self-insurers.

The manager of the safety department of a large steel mill in western Illinois told me that with the cooperation of employes accident claims within the last few years had been reduced from more than three to a very small fraction of one per cent of the annual payroll. He cited one instance as typical of odd circumstances which sometimes bring suggestions for improving safety conditions. In the department in which the moulds are made into which the molten steel is poured, nails are used in large quantities. No amount of care seemed sufficient to prevent the dropping of large numbers of nails on the floor of soft sand. Nearly every day one of the three hundred or more workmen in the department was injured by stepping on a nail. One day an unfortunate workman, made both resourceful and eloquent by pain from a nail, suggested that hereafter "they clip off the heads of them nails." It was a new idea. Blunt nails were tried and found to serve the purpose very well. They were substituted for the sharp nail with the result that this type of accident is now unknown in that department.

Some employers show their appreciation of the work of the members of the safety committee in a tangible way. A shop of the Westinghouse Airbrake Company pays each member of the committee an extra fifteen dollars every month. Certain railroads give the members of the committee a full day's pay for attending the meetings which last about two hours.

The spirit manifested by employees in this safety work would have convinced an observer that cooperation in other activities was possible. But only recently has a plan which admits the workers into a share in the general management of the shop been adopted anywhere on a very large scale.

In 1922, shortly after the shopmen's strike, Mr. Johnson, president of the International Association of Machinists, and Mr. O. S. Beyer, an industrial engineer, induced Mr. Willard, president of the Baltimore and Ohio Railroad, to try out a scheme of worker-management cooperation in the Baltimore and Ohio shops. The argument used was that generous efforts at cooperation would redound to the interests of both parties. The company would gain by listening to employees' suggestions for the elimination of waste and inefficient workmanship and for the reduction of accidents. The general efficiency of the shops would be promoted by the spirit of satisfaction among the men. Employees in their turn would benefit by the full and cordial recognition of their union, by the share which they would receive in the savings of cooperation, and from the reciprocal spirit of helpfulness on the part of the company.

The Pittsburgh shops was the place and January, 1923, the time agreed upon to inaugurate the new plan. At first the program was indefinite, the representatives of the company and the union meeting at intervals to consider means of promoting mutual interests. Impetus to sincere cooperation was given when the company furnished a concrete proof of its willingness to assist the employees in their problems, by opening up new work at Pittsburgh and averting a threatening unemployment crisis. The men, putting aside the bitter feelings of the recent strike, responded with many valuable suggestions. In February, 1924, satisfied with the results of the plan at Pittsburgh, the union representative and the company officials introduced it into every shop on the Baltimore and Ohio Railroad.

Within a period of four years the "B. and O. Plan" had been adopted by the employees and management of the Canadian National, the Chicago and Northwestern, and of the Chicago, Milwaukee, and St. Paul Railroads. Eight national unions, including the International Association of Machinists, International Brotherhood of Boilermakers and Helpers, and the Brotherhood of Railway Carmen, all among the strongest organizations in the American Federation of Labor, officially sanctioned the plan. A little more than a year ago a similar cooperative program was agreed upon by the Spedaumat Addressing Machinery Company of Chicago and the International Association of Machinists. In May of last year more than 62,000 men were affected by these agreements.

A few features of the Spedaumat agreement, which is essentially the "B. and O. Plan," may prove interesting. In the declaration of principles it is stated:

It is agreed by the parties to this understanding that the success of the company and the welfare of its employees are interdependent. When the management of the company manifests a genuine concern for the welfare of its employees, then the employees of the company *through their union* are warranted in manifesting equal concern for the success and welfare of the company. It is also

understood and agreed that the company through its management and the employees through their unions are greatly encouraged in helping one another when the gains from such mutual assistance are shared fairly between the company and its employees.

The machinery of cooperation comprises two committees, composed of equal numbers of representatives of the employees' union and of the management. One committee meets bi-weekly to discuss details of shop operation and working conditions. The other deals with matters of a more general nature which affect the success of the company, on one hand, and the welfare of the employees on the other.

I italicized the words *through their union* occurring in the agreement quoted above, for Mr. O. S. Beyer, one of the men responsible for the introduction of the plan into the shops of the Baltimore and Ohio Railroad, writing in *Industrial Management* last May, declared that full and cordial recognition of the employees' union was a requisite for the success of such a cooperative program. Employees enter fully into the spirit of cooperation only when they recognize that the union which organizes their saving power is also a guarantee that they will receive a fair share of the savings.

This feature of union recognition was also prominent in proposals for cooperation between employees and management made recently in England.

In October, 1927, English trade-union leaders proposed that the representatives of organized employers and employees meet and discuss the possibilities of a program of mutual assistance. The first response to the suggestion came in November when a number of employers under the leadership of Sir Alfred Mond, head of a number of chemical industries, wrote to the general council of the Trade Union Congress, proposing a joint congress of employers and employees to interchange views frankly and consider the possibilities of cooperation. "We realize," they wrote, "that industrial reconstruction can be undertaken only in conjunction with and cooperation of those entitled and empowered to speak for organized labor. . . . We believe that the common interests which bind us are more powerful than the apparently divergent interests which seem to separate."

The invitation was accepted and a formal joint congress was held on January 12. Although little was accomplished at this first meeting beyond preparing the way for future and more specialized conferences, Sir Alfred Mond, according to the *Monthly Labor Review*, impressed the workers with his appreciation of their standpoint. The *Review* states:

He realized that industrial peace at which he aims can only come about under a "rationalized" industrial system, and that the worker cannot be expected to acquiesce in a situation in which he has no security of status or employment, no pension rights nor recognized channels for discussing his own difficulties or those of the industry in which he works.

It is too early to estimate the worth of these American and English trends towards cooperation. It would be sanguine to feel that we are on the eve of any general movement which will give the worker opportunity to do more than mechanically perform the routine operations of his occupation, or give him an interest in the shop or

factory which remains after he has received his weekly check, or heard the five o'clock whistle. Sanguine, too, is the statement that in future all differences between employer and employe will be settled around the conference table, and by figures and facts rather than threats of strike or lockout. At the same time it is difficult to foresee anything but good coming from a movement which strives to emphasize points of common interest between employer and employed, and honestly seeks to promote the interests of both.

We are inclined to wonder whether those manufacturers who made and are making so persistent a drive for the open shop might not find a cooperative program between themselves and a representative union of their employes more profitable and more American than the effort to crush collective bargaining even though the sole criterion used were the margin between production cost and sales price.

Education

Parish or Diocesan Control?

PAUL L. BLAKELY, S.J.

WRITING in AMERICA last week, Mr. John Wiltbye tells us that he left his friends, Number One and Number Two, agreeing to stop by at the Monastery on their way home. Number Two argued that since "the Councils of the Church" established the parish as the unit of control in elementary schools, the plan of diocesan control was illegal. To this Number Two demurred. Even if the parish plan were sanctioned by the Church, he thought, it could be changed on the showing of evidence that it wasn't working well. And in his judgment, it wasn't.

What they sought and obtained at the Monastery was first, the *Codex Juris Canonici*, "the Code of Canon Law" compiled by order of Pius X (March 19, 1904) and promulgated by Benedict XV, on May 27, 1917.

Next, they called for the *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, the "Acts and Decrees of the Third Plenary Council of Baltimore." This Council began on November 6, 1884, and held its last solemn session on December 7, of the same year. On September 10, 1885, its Acts were approved by Leo XIII.

Mr. Wiltbye's friends were well advised in seeking the solution of their debate in the sources. Their first question was "Does the Code require the erection and maintenance of a school in every parish?"

They discovered, somewhat to the surprise of both, it must be allowed, that the parish school seemed to be an institution wholly unknown to the Code. A parish was supposed to have many things. As far as possible, it was to have a Confraternity of the Most Blessed Sacrament, and a Confraternity for the teaching of Christian doctrine (711). It was also to have its cemetery (1208) and, of course, a parish priest.

But nothing is said of a parish school.

Returning to the parish priest, they noted that his duties

were prescribed in fair detail. But the maintenance of a parish school was not among them.

Turning to the famous *Titulus XXII*, under which twelve canons (1372-1383) referring to education are grouped, they found the same reticence with regard to the duty of the parish to conduct a school. It is true that Canon 1375 vindicates the right of the Church to found schools of every grade, and that in Canon 1379, the duty of founding elementary and high schools, colleges and universities is placed upon the Ordinary whenever the facilities offered do not give a Catholic education. It is not said, however, that any of the schools are to be parochial.

Hence no argument for parish and against diocesan control can be drawn from the Code.

Turning to the Third Council of Baltimore, however, it becomes perfectly clear that in the United States the parish system is established by Church law.

The Sixth Title treats the question of education in detail. The Bishops repeat the exhortation of the First Plenary Council of Baltimore (1852), that a school be founded in every parish, and the same recommendation of the Second Plenary Council (1866). They then order the erection of a school in every parish within two years after the promulgation of the Council, unless the Ordinary, for good reason, should extend this time. (199, I). Parish priests culpably negligent in this matter in spite of repeated admonitions, may be removed (*ibid.* II). Members of the parish are bound to aid the parish priest in building and erecting the school (III) and parents must send their children to it or to some other school approved by the Ordinary as Catholic (IV).

The mind of the Fathers of the Council is clear. In their Pastoral Letter (December 7, 1884) they write, "No parish is complete till it has schools adequate to the needs of its children, and the pastor and the people of such a parish should feel that they have not accomplished their entire duty until the want is supplied." The Sixth Title directs the appointment of certain diocesan school commissions (203, 204) but the parish school is to be regarded as an essential part of every parish. As such, it is committed to the care of the respective pastors, and its financial support is to be drawn from the people of these parishes.

What I wrote on a former occasion (AMERICA, June 30, 1928) has been misunderstood and, I fear, by some sadly misrepresented. Hence I have gone to some pains in setting down in this place Decrees perfectly well known to me, whose binding force I should not dream of denying, and whose utility is such that, had it been possible to carry them into effect universally forty years ago, we should have had forty million Catholics today instead of a little more than half that number.

But it was not possible to our fathers. In my judgment, to enforce the decrees in their integrity is at least equally impossible today. I think, too, that if we retain a system which in practice deprives the poor parish of elementary school facilities, the difficulties of Catholic education in this field will become so numerous and complete that nothing short of a miracle will solve them. In

his article on "The Rural School" in the *Catholic Educational Review* for October, the Rev. Felix N. Pitt, Diocesan Superintendent of Schools in Louisville, wrote:

Today many rural parishes find it a hard struggle merely to maintain a school. The small number of people together with lack of means explains the 10,000 rural parishes without a school. It is the reason for cheaply built, badly arranged, and even more poorly equipped schools.

Why may we not read "city" for "rural" in that paragraph? To my knowledge, the same conditions are repeated in many of our large centers. The parish may not be so small numerically, but when the higher cost of site and building is taken into consideration, the city parish may find itself far more heavily handicapped than the country parish. In a number of instances, known to me, this is exactly what happened. These parishes have no schools, and they will never be able, singly, to meet the cost of building and maintenance. Naturally, few of their children are in Catholic schools. Father Pitt continues:

If we are to provide equality of educational opportunity for all the Catholic children in the diocese, and if we are to attain the ideal of every Catholic child in a Catholic school, it would seem that some sort of method of diocesan finance will have to be worked out. The State is now devising ways and means of distributing its funds so as to place the open country on a basis of financial equality in its effort to develop the rural school. Some kind of similar plan might have to be worked out for our diocesan system of schools, if every parish is to have its school.

What would we think were a municipality to throw the whole cost of building and maintaining a school upon the people of the neighborhood who use it? It would simply mean that those parents who most need a school—since their lack of means forbids recourse to other institutions—would have none. Yet that is the way the strictly-parish system works out, so that what Father Pitt says of the rural districts may also be said, if in a modified degree, of the cities. Some change seems imperative if we are to provide for our children.

I speak under correction, but it seems to me that if the Baltimore Council prescribes the parish system, it also leaves the Ordinary free to modify the plan to the extent of ordaining central schools, whenever it can be shown that a parish, city or rural, is unable to found and support its own school. We accept with equanimity the principle of the central high school. We are beginning to admit that not every Religious Community must have its colleges and its graduate schools. Our diocesan superintendents are daily growing in authority. We are welcoming diocesan licensing of teachers and diocesan colleges for teachers. To proceed to diocesan financial control and support of elementary and secondary schools should not turn the world upside down, or us, who regard the idea with favor, and with something more than favor, out of the Church.

No Catholic educator has any fixed prepossessions in this matter. He works solely for the glory of God, under the direction of those whom the Holy Spirit has chosen to rule the Church of God. The ambition of his life is to bring all our little children to our Lord, not to learn a foreign language necessarily, but the sweetness and the wisdom of the Heart of our Master.

With Scrip and Staff

THE death of Dr. Ludwig von Pastor, on September 30 of this year, closed the activities of one of the greatest Catholic laymen of our times, and one of the greatest historians of all times. Dr. von Pastor was buried on October 2 in the cemetery of the Premonstratensian Abbey of Wilten, near Innsbruck, in Austria. He was survived by his wife, Freifrau Constanze von Pastor, two daughters: Mother Columba, an Ursuline nun, and Mother Elizabeth, of the Institute of Mary; by his two distinguished sons, and a sister, Johanna Pastor. Seventy-five years old at his death, he was consoled by the Sacraments of the Church and the Papal blessing in his last hours. His career is summed up in the words of the family death notice: "His life, anchored in God from youth, was one unceasing labor in the service of scholarship and the Holy See, to which he has left behind his life work 'The History of the Popes.'" He carried to the grave the highest civic and ecclesiastical titles and memberships in learned societies all over the world, almost without number. Among them were that of Ambassador Extraordinary and Minister Plenipotentiary of the Republic of Austria to the Holy See.

DR. VON PASTOR'S great work, in thirteen volumes, to which three more, practically finished, were being added at the time of his death, is so well known that it needs no description. Some of the features of the "Lives of the Popes" will be discussed in a future issue of our Review. One might however crudely sum up the significance of this achievement by saying that it witnesses to four great things, all of which contain a lesson for future generations.

First and most obviously, Pastor's work is a witness to the man himself. For these volumes, that sit so neatly upon the library shelf, that read so easily and with such absorbing dramatic interest, are the product of the heroic offering of an entire life: a true laying down of his life for Christ. For no matter how keen a man's taste for scholarship or how inured he is from youth to the yoke of the desk and pen, he will feel sooner or later as a heavy burden the toil of everlasting digging in the mines of history.

The late Heinrich Federer, the brilliant Swiss Catholic poet and writer, exclaims in an appreciation that he wrote concerning Pastor in 1920 (reproduced in *Schönere Zukunft* for October 14):

What legions of actors in the historic drama! What mountains of letters, documents, treaties! What a mass of diplomatic subtleties and warlike forces! What great saints! What learning, what artists! . . .

Such a material could never be mastered by our ten thousand impressionists in historical writing. They play too small, too poor a little melody of one syllable to the tune of instruments with but a single string. Pastor sits down at the organ, which alone, with all its stops and pedals, can register so vast a polyphony, and with sovereign style plays off the gigantic score in the text and the spirit of the original. And we sit down below in the parterre and listen and breathe deeply at the very mightiness of the revelation and wish that this organist and this organ might still remain together for many a concert.

Federer himself, to give but a single instance, tells how he had tried, through long and minute study of the documents of the period, to reach a different conclusion from that of Pastor concerning Cesare Borgia and Savanarola. But in vain. Little by little he was forced, by the testimony of the facts, to yield his point, and agree with the overwhelming scholarship of the great historian.

THE work of Pastor witnesses to the value of the objective presentation of facts, without concealment, in narrating the history of the Church and the earthly rulers of the Church. From the very beginning the different Popes, under whose high patronage Pastor worked, commanding every privilege that the Vatican could offer, recognized this principle, which in the end has overcome all criticism and doubt. Yet this absolute objectivity, this relentlessness, as it seemed to many, in handling the unpleasant as well as the pleasant facts of history, only served to establish in all its grandeur a third great witness, which is to the greatness of the Holy See as such: the greatness of the Popes as individuals, and the greatness of the Divine institution, which, despite all hindrances of human weaknesses, despite all human intrigues and failings, carried on the mission of the Church when any merely human institution would have melted away under the hot breath of passion, or would have frozen into hopeless inactivity.

To quote Federer again:

But behind these exterior appearances—and that is Pastor's genius, and the lack of genius of those who are not initiated into the secrets of history—stands unshaken the original and immutable fact of the Papacy itself. One hears Peter the Fisherman's voice even from the banquets of the Borgias and one sees the net of the Vicar of Christ spread out to save the souls of men where others would see only a spiderweb of diplomacy and personal intrigue.

Finally, and as a consequence of the preceding, Pastor's history teaches us the simple truth that a Catholic is best fitted—we may say that a Catholic is alone fitted—to write the history of the Catholic Church. Only one who has lived the life of the Church can understand to the full the "inner logic" of her existence. This implies no superior wisdom on the part of Catholics. It applies as well to other bodies of belief, or to different nationalities or human groups. We look to a German to tell us of German culture; to a Methodist to give us the authentic history of Wesley; to a Jewish writer to describe the aspirations of contemporary Judaism. This is true "objectivity." Since every historian, no matter how calm and detached by nature, approaches his subject with a definite theory of life and conduct, cannot that man best explain the intricate motives of thousands of interlocking individuals who himself knows the secret of these men's motives by sharing in their spiritual ideals?

ALL of which brings me to another point of no small interest, in view of our recent campaign excitement. The world will be interested not only in the record of the Popes but in the record of the Church in this country as well. From whom will future generations hear this record? From Catholic historians? Never, if more pro-

vision is not made for American Catholic historical research now—while the sources are still at hand—than is the case. The historian of the Church in the United States today has to vie with Pastor in self-denial, without the encouragement that Pastor experienced of having most of his matter collected in great archives, under the enlightened patronage of the authorities of the Church. The result? It will be that the future history of the Church in this country will be written by those not of our Faith: poorly informed, lacking the key to things which today are as obvious as daylight. In the lapse of time the simplest distinctions become blurred, and the plainest motives are distorted.

Mr. Michael Williams has drawn our attention to the need of getting our "Catholic facts" before the people. But in order that such a work may be done with the fullest degree of intelligence, much more is needed, viz., that there should be a repository of American Catholic historical material, and a home of American Catholic historical research. Such a plan has been proposed by Dr. Peter Guilday, our foremost American Catholic historian. Dr. Guilday suggests an Institute of American Church History, where material could be collected and preserved, and where workers could build up year by year the entire history of the Church in the United States. Such an Institute would need endowment. But if it ever is realized, it will save us from regrets in later years that would outweigh any difficulties now experienced.

THE career of another great Catholic layman of our time shows the power of the man who is not afraid to stand by what he understands to be the truth. Dr. Hans Bell, recently Minister of Justice in the German Reich, celebrated on September 23 his sixtieth birthday. During his office as the first Minister of Commerce in the new Republic he had to face indignant protests owing to his agreeing to the humiliation of the Treaty of Versailles, on June 28, 1919. At that time, and for a long time after it, Dr. Bell received terrific threats. Anonymous letters were sent to him from all sorts of quarters. One postcard came from Dresden with a stamped return card attached, putting the pleasant question: "Do you not think it would be the best thing for you, if you were hung on the nearest lamp post?" To which Dr. Bell replied: "Do you believe that the lighting system would thereby be improved?"

For ten out of his twenty years of parliamentary activity Dr. Bell held two distinct public offices, besides carrying numberless activities in behalf of his own Center Party, and composing a multitude of books and articles on legal, political, colonial and economic subjects.

WHILE the Japanese statesman, M. Katsuji Debuchi, now ambassador from Japan to the United States, is not a Catholic, his wife, Mme. Debuchi, and his son and daughter, Masaru and Tokako, are Catholics and frequent communicants. They were greeted on October 12 by the Fathers and students of the Society of the Divine Word, from St. Francis Xavier Mission in San Francisco.

THE PILGRIM.

Literature

A Rimer of God's Company

SISTER M. ELEANORE

THERE is something peculiarly fitting in a priest's being a poet. Milton always insisted that a man cannot write great poetry unless his life itself be a poem. Now, when the Poet among the churches binds the maiden belt around a man and exalts him to membership in that company who will forever follow the Lamb in Paradise, singing a song none other than they may sing, his very life becomes the prelude to eternal song. If, then, the man thus exalted have the natural mind and heart of the poet, he must needs make his prelude audible to all whom he passes on his way to Heaven.

And what does it mean to have the mind and heart of the poet? Opinions may rightly differ; but surely all will agree that the first essential is honesty with a man's self, be his gifts of vision and of expression, of height and depth of feeling what they may. The famous dictum of Polonius can be applied no more perfectly to any other man than to the poet. Though it is true that a man who is honest with himself must be honest with others, it is also true that honesty with others is not so rare as honesty with self. The great poet, like the prophet, knows that his power is a gift, to be used honestly always.

For his honesty with himself, more than for any other reason, I would place the poet priest, Father Charles L. O'Donnell, C.S.C., among the great poets of the times. That he has power in expression, delicacy of touch, remarkable insight, any one who reads his poetry can see. Forgetful that only "hard writing makes easy reading," readers who are impressed with the easy singing quality of his verse and the simple grace in which some of his loftiest thoughts are clothed, may not understand at all the quality of his workmanship.

Father O'Donnell is a sincere and honest workman, in that every poem he writes, be it of God reigning in His highest Heaven before "time came down to a little span" or of the daisy lightly lifting its yellow head "within the wonder that is summer morning," is for him a work of tremendous importance, once it is his to be done. He belongs, in literary discipline of mind and body, though not in spiritual want of discipline, to the training school of Alexander Dumas, who used to sit by an open window in winter with sweat pouring down his face while he drove his pen mercilessly across his tablet. He is convinced from personal experience "that the poet, when actually producing, is as hard at work mentally as an accountant, and that his physical strain may be equal to that of a blacksmith at work." Because of his honesty in workmanship, Father O'Donnell has given the world only his very best, three slender volumes, despite the clamors of hundreds of Oliver Twists.

In 1916 interested eyes turned to Indiana, for a little book named "The Dead Musician and Other Poems" told the literary watchers on the hilltop that a new star had risen into the firmament of literature. Six years went by before another book, "Cloister and Other Poems," was

published, though anticipations had been raised by occasional poems in magazines. Another six years passed. Now comes "A Rime of the Rood,"* to assure the watchers that it was indeed not a rocket but a fixed star they saw in their skies. Like the airman the poet hymns in his verse, he "took the heavens at a bound," but not, like him, to return to earth; his poems, "immortal sons, defying their sire," will live while there are those who rejoice to see the lovely fugitive Beauty caught within the web of golden song, a web spread over the stairway of the stars even to the very threshold of Heaven.

Though a poet is usually content to be known only by his poetry, most of us would like to know the man as well. There is something soldierly in Father O'Donnell's carriage, something other-worldly in his keen eyes. His particular steeds of Parnassus have had the thunder of cannon in their ears, and upon their shoulders the harness made for the hauling of stone and drawing of water; yet they have continued to love the mountain heights. All his forced living without himself drove him into that "retreat back upon himself" that every great writer must make, such a retreat as enables a man truly to find himself. That he has found not only himself but also that he has joined the dauntless souls that penetrate "the country of God's far estate where mystery and wonder on Him wait," is demonstrated once and for all in his book.

In the title poem of the book, "A Rime of the Rood," the poet reaches across the centuries to lift once more the pen that Crashaw raised from its long disuse, the pen that had gone from hand to hand only in the century which Carlyle called the time of universal song, the golden age of the troubadours of Paradise, the time just after St. Francis left his father's house, taking with him nothing save his gift of song. This poem, with the other religious poems of the book, gives Father O'Donnell, in my opinion, foremost place among living Catholic poets—and I am tempted to strike out even the word Catholic.

Charles L. O'Donnell was born at Greenfield, Indiana, on November 15, 1884. In 1899 he entered Holy Cross Seminary at Notre Dame, and in 1906 was graduated with honors from the university. He studied theology at the Catholic University in Washington, receiving the degree of Doctor of Philosophy in 1910. After his ordination to the priesthood in this same year, he became a professor of English at Notre Dame. Two years later he was made associate editor of *Ave Maria*. From February, 1918 to May, 1919, Father O'Donnell served as chaplain to the A. E. F., first in France and then in Italy. One year after his return to Notre Dame, he was elected Provincial-Superior of his Congregation in the United States. At the end of this term he was elected First Assistant Superior General, a position he relinquished in order to accept the presidency of the University of Notre Dame, in the summer of 1928. A busy and active life seems this, for a poet; and yet the making of poems is a need that cannot be set aside, if a man is to be honest with his use of God's gift to him.

Vision, insight, whatever that strange gift may be which

*A Rime of the Rood. By Charles L. O'Donnell, C.S.C. New York: Longmans, Green and Company. \$2.00.

enables a man to pierce through externals into the heart of things, Father O'Donnell has in great measure. Though a most masculine person, he can express the essence of mother love exquisitely. This subject is one that most poets try to hymn because of its dearness to themselves. These attempts are for the most part not great poetry, for the reasons that men poets can as a rule know only their own response to mother love and not the essence of the thing itself and therefore are particular rather than universal in expression, and that women poets who are mothers write rather of their children than of their own love for them. Seldom, indeed, then, may we expect to find a poet who can write understandingly of the love of the Mother of God for her Son. Father O'Donnell's poem "Questionnaire" is unique, I think, in its comprehension of the human motherliness of Mary, who could hold Christ adoringly in her arms and yet watch through the hours "the little curve of His cheek," who could note on the amazing day that He taught the scribes, "my Boy grows straight and tall," and who could be "so fond, so proud" of Him in His brave agony on the Cross, and who yet responded, in the way of all mothers, perhaps, but also as Mother of the Divine, when He tried to tell His own love for her.

Sometimes poets who write much of God lose the human touch, because they forget that, man being made to the image and likeness of God, the more human one is, the more one is like God. Father O'Donnell makes no such blunder. One of the chief beauties of the powerful and yet exquisite sonnet-sequence, "The Presence of God," is its pervading humanness, its recognition that nature is in a very real way the foundation of the supernatural, just as truly as the supernatural is necessary for the right use of the natural. Though one can understand the poet's final plea:

Forgive me, God, that with a simple heart
I count upon my fingers where Thou art,

one must also be grateful to him for the counting: by God's power, because "our strength in which we trust is but the lending of Thy Potencies"; by His promise, because "wherever we fare we walk as twelve with Thee along the moon-paved shores of Galilee"; where two or three are gathered, because we so often meet for prayer; by the Paraclete, because there is "comfort reaching all our human needs"; in the Blessed Sacrament, because "Thou keepest like a lover tryst with Thy beloved in the Eucharist"; by grace in the soul, because "Thy grace flows round us, holds us, moves and feeds us now in the long day that waits to see Thy face"; and by the mystical body, because "never can any future burst apart the bonds that seal the human heart with the Ineffable Name."

The poems in the book are predominantly of religious character. The fact that good religious poetry is the most difficult kind to write gives this collection prestige in poetic workmanship that can be but seldom equaled. There is abundant evidence that the author has been trained in the Biblical school of reticence and simplicity and brevity in expression; search through the lines would reveal no extravaganzas or poetic conceit. The figures,

obviously, were born with the ideas, rather than invented for purposes of elaboration. There is scarcely any of the inversion which is so painful to the *vers-librists*; and what there is owes its existence rather to the demands of rhetoric than to those of meter and rhyme.

If poetry has one primary reason for being, surely that reason is that it may teach truth. Without a hint of didacticism, Father O'Donnell's poetry fulfills this mission and at the same time gives a pleasure in which the mind rests gratefully. His every phrase is packed with meaning, so that one may return to every poem again and again and take from it new ideas. This power of condensing truth and at the same time simplifying it is the gift only of the master artist.

REVIEWS

Catholicism and the Modern Mind. By MICHAEL WILLIAMS. New York: The Dial Press. \$3.50.

To many the thesis of this volume will appear bold, but its chapters more than justify the position Mr. Williams so courageously and convincingly takes. For the most part they reprint articles which have come from his zealous pen during the past few years in his campaign to put his Faith in its proper light with his countrymen. Himself a convert and consequently familiar with the Church from both without and within, what he says should command more than usual attention. It is a fact that the present position of Catholicism in the United States is a subject of capital importance, for even when not actually misrepresented the Catholic religion is often misunderstood and misinterpreted. Especially is it conceived to be un-American and at variance with the "modern mind." This the author maintains is a serious mistake and bodes ill for the nation since not only is Catholicism thoroughly American in spirit but she alone is capable of offering the country true culture, civilization, art, science and philosophy. The papers that make up the volume cover a wide range and present the Church under many and varied aspects. The "modern mind" is apparent in the press and on the platform, and Mr. Williams examines its strange phenomena as manifested in the Dayton monkey trial, in the utterances of such public men as Messrs. Marshall, Mencken, Lewis, and J. J. Chapman, and in articles that have appeared from time to time in the *Forum*, the *Atlantic Monthly* and other journals. On his own confession he is not so much commenting on contemporary social and religious problems as reporting and describing them. The book is frankly propaganda but written in a kindly and sympathetic vein, so far as those not of the Faith are concerned. Several of the passages are distinctly personal and a sort of aftermath to the "High Romance." While not formally apologetic, it touches many points of doctrine and even liturgy though in these latter fields, like *bonus Homerus*, the author nods once or twice. "Catholicism and the Modern Mind" is the sort of book for the Catholic laity to steep themselves in and then give to their non-Catholic friends to stimulate candid inquiry about the Church.

W. I. L.

Mexico and Its Heritage. By ERNEST GRUENING. New York: The Century Company. \$6.00.

This is probably the most ambitious attempt at indictment of a whole people ever attempted. Dr. Gruening discusses land, the Church, the army, labor, politics, justice, education, health, foreign relations, women and culture in a book of 728 pages with copious notes and documentation. To enormous industry, he has added long periods of personal observation. His is a lurid picture of Mexican life. He shows the "immorality, injustice and indecency" which in many cases accompanied the division of lands under the present regime. He pictures the chief labor leader, Morones, as scandalously rich, living lavishly and indulging in weekly sprees. He shows how the "Mexican Government still maintains a relationship of bribery, cajolery and blindness with the military chiefs." As for the army, "treason to leaders to

whom loyalty has been sworn, violation of solemn pledges, repudiation of espoused causes, unfaithfulness to avowed principles, in short, betrayal of the country—that, by and large, has been Mexico's military record to date." As for politics, "the most fruitful source of crime in Mexico is not the 'illiterate, ignorant mass,' but the more or less educated 'representatives of the people,' the leaders who above all should set a standard of decent behavior." This is proved through nearly a hundred pages. In short, Dr. Gruening amply substantiates, and vastly increases, all the charges Catholics have proffered against the social revolutionary regime. Perhaps the only one he absolves from the general criminal corruption is Calles himself, and even then, faced by his own appalling picture, he is forced to excuse him for what goes on, on the score of—weakness! On the Church problem, Dr. Gruening, in spite of valuable testimony on the wickedness of the anti-religious legislation and its savage enforcement, gives no sign of really comprehending what it is all about. His resumé of Catholic history in Mexico is an astounding picture, filled with errors, of betrayal, rottenness and infidelity among the clergy. He gives ample quotations, mostly from "Catholic" sources. He has scoured literature for scandals. His two star witnesses are "the Dominican," Father Thomas Gage, and the French Abbé Domenech, but he neglects to inform the reader that Gage was an apostate and wrote his libelous "Voyages" as a political pamphlet at the bidding of English politicians, to give an excuse to pious Churchmen for looting the Spanish colonies. It has no historical worth whatever. Domenech was a proved literary forger and utterly untrustworthy in all he wrote. Dr. Gruening's animus is betrayed by omitting from his enormous bibliography the monumental "Historia de la Iglesia en Mexico," of Mariano Cuevas, in five volumes. Had he known of it, he would in all honesty have been compelled to give a more adequate picture of the constructive side of religion in Mexico. He would also have had to modify his thesis, that Mexico's present ills are due to its cultural and religious heritage. The plain truth is that for more than a century the Church has had little or nothing to say about Mexico one way or the other; Dr. Gruening's liberal friends are wholly responsible for the Mexico of today.

W. P.

Rome and the White House. By JAMES A. HYLAND, C.S.SP. New York: The Devin-Adair Company. \$1.90.

In view of the very thorough castigations that the Catholic Church has received during the past few months, it is refreshing to find a volume that is not content to defend the Catholic Church merely, but that asserts that the United States Government is fundamentally more Catholic than not. Father Hyland has invoked a parallel, more or less a deadly parallel. The Declaration of Independence can be deduced from the words of Christ in declaring the Catholic's spiritual independence, and its principles can be traced through the writings of Catholic philosophers. The Supreme Court of the United States plays a similar role to that of the infallible interpreting body of the Catholic Church. The Constitution is comparable in its function to the Bible, the rebellions against the Federal Government have their counterpart in the heresies of the ages, the Pope and the President, the Vatican and the White House, the cross and the flag all may be considered in perfect parallels. The Protestant tradition in the United States should be educated to the views of the relationship between the Catholic Church and State expressed by Father Hyland. But even now, it is an uneducated and illiterate Protestantism that forms the great bulk of hostile enemies to the Catholic Church. The advanced Protestantism does not need such education.

A. T. P.

BOOKS AND AUTHORS

Aspects of Statecraft.—With politics to the fore, "The Story of the Democratic Party" (Macmillan. \$4.50) by Henry Minor becomes a particularly timely volume. The author sketches the inception and growth of the party with its background at the beginnings of the American Union until the recent Houston Convention. The volume is interesting for the wealth of information which the author has managed to include within it. Even after

the campaign it will prove a valuable reference book in civics and kindred courses because of the full index which is part of it. Students of history will note occasional inaccuracies, such as the assertion, which has been so frequently and so authoritatively proven false, that Fremont was a Catholic. These defects, however, are vastly outweighed by the general significance and importance of Mr. Minor's study.

At present Rear-Admiral Thomas P. Magruder is most frequently thought of as one of the outstanding critics of our navy. Relieved of his command at the Philadelphia Navy Yard because of his outspoken criticisms against the policies of the authorities in charge of our navy program, he presents, in "The United States Navy" (Dorrance. \$2.50), his views on contemporary problems that affect the naval situation, especially the construction and equipment of sufficient battleships, destroyers, submarines, aircraft carriers, etc., required, as he deems it, for the protection of the country so long as the millennium, which will rid the world of wars, is not an accomplished fact. Disarmament, he tells his readers, cannot take place "until mankind fears God and keeps His commandments."

Irrespective of the attitude any one may hold regarding the problem of the foreigner in the United States, he will find some interesting materials on this subject collected and edited by Madison Grant and Charles Stuart Davison in "The Founder of the Republic on Immigration, Naturalization, and Aliens" (Scribner. \$1.00). Arranged in alphabetical order are the various declarations of statesmen like Washington, the two Adams, Jefferson, Hamilton, Madison, Patrick Henry, and others touching the subject. One notes, however, that the citations have been rather carefully selected to bolster up a case such as is ordinarily associated with the Nordic myth.

Various phases of national and international life are discussed briefly but with authority, and usually in a provocative manner in the following brief brochures recently published: "Self-Legislated Obligations" (Harvard University Press. \$1.00), the Godkin lectures, 1927, delivered by John Grier Hibben, President of Princeton University; "Learning and Leadership" (American Branch: Oxford University Press) by Alfred Zimmern; "Our Relations to the Nations of the Western Hemisphere" (Princeton University Press. \$1.75) by Charles Evans Hughes; "The Making of a Nation" (Houghton, Mifflin. \$2.00) by Vincent Massey. Dr. Hibben's lectures are concerned with a consideration of how to harmonize the enjoyment of personal liberty with the welfare of society at large, and more particularly the contribution the individual is to make to social happiness. Mr. Zimmern's essay was prepared for submission to two committees of the League of Nations, and is a study of the needs and possibilities of international intellectual cooperation. Former Secretary Hughes in his volume discusses the relations of the United States to her neighbors, Canada and the South American Republics, while Mr. Massey, who enjoys the distinction of being the first Canadian Minister to Washington, though mainly concerned with the presentation of the story of the national growth of the Dominion offers at the same time a view of American-Canadian relations.

Joseph Bondy essays a brief history of the beginnings of religious liberty in the United States in "How Religious Liberty was Written into the American Constitution" (Syracuse, N. Y.: Oberlander Press. \$1.00). Possibly a clearer understanding of the circumstances under which the Colonies learned to be religiously tolerant would help to more mutual forbearance in contemporary social, economic, and political life. The author, however, is not quite correct when he says that the founders of Maryland granted freedom of worship to some Christians only. Nor does it follow that because the Maryland enactments made no reference to Jews and Mohammedans that therefore they were barred from enjoying religious liberty in the Colonies. Rather it would seem that no occasion arose for considering their problem at all but not that the Marylanders excluded them.

From French Presses.—"L'Enseignement en Belgique," edited by the *Nouvelle Equipe*, a group of students of the University of Louvain, is a somewhat academic study directed against

the movement for the "single school," which seems destined soon to try the character of Catholicism in Belgium, France and Germany. American Catholic professors will be more content with their own college students on reading this: "We do not say that the people is incapable of esthetic emotions, and that it should be refused entrance to our museums . . . we only judge that it is impossible, dangerous and undesirable to give to the people an intensive intellectual culture. The reform would tend in the end to make each one a bourgeois. Then we would no longer have any social classes." Is the time which American collegians give to working with the working man merely a financial gain?

Maurice Vaussard, whose earlier work on Catholic thought in modern Italy was honored by the Académie Française, has published a second: "Sur la nouvelle Italie," at the Librairie Valois, Paris. There is an evaluation of Italian privileges in the Church, a history of Italian Masonry, and a scrutiny of the Duce. But the literary chapters are most fertile. Two groups of Catholic writers are discussed: a northern, aristocratic and liberal, inspired of Manzoni, of Fogazzaro and of Dante; and a Tuscan, robust like Papini. The baleful influence of Croce and Gentile is shown manifest in the new feeling for life's poignancy and mystery, and not absent from the neo-mystic movement which has yielded its leader, Manacorda, to the old mysticism of the ancient Church.

"L'Eglise Russe" (Paris: Grasset), by M. Nicholas Brianchaninov, is the fourth number of the series "La vie Chrétienne" directed with signal success by Maurice Brillant. The author tells, with something of the slow patience of the old Russian chronicles, the dynastic and synodal history of the schismatic Church. Despite two interesting chapters on the monks and on the liturgy, he does not venture far from his extensive and somewhat external documentation: the more disappointingly, since he concedes that the schism is rooted in the Russian soul and the Russian earth rather than in the diplomacy of Czars and Patriarchs. But the growing Catholic laity with a flair for the Oriental, and those of the clergy who have been interested in the new relations of Rome and the East, will reflect upon many *obiter dicta* in these pages, and interpolate a few reflections as they read. Those who are aware of the relation between De Maistre's thought and that of Maurras will see a growing light.

For the Theological Library.—An extremely thorough and definite treatment of one of the most discussed phases of the doctrine of Grace and its operations is presented by the illustrious Père A. d'Alès in his "Providence et Libre Arbitre" (Paris: G. Beauchesne). There is scarcely anything in the volume which is not contained in the article, "Providence," in the "Dictionnaire Apologétique de la Foi Catholique." Père d'Alès chooses what he calls a middle course between the views of Molina and Bannez, and claims to identify his attitude with that of Blessed Robert Bellarmine. The work is the outcome of a controversy extended over ten years with the celebrated Père Garrigou-Lagrange, O.P.

From the Pontifical Institute of Oriental Studies comes the thoroughly documented "La Confession Orthodoxe de Pierre Moghila." This study, which is the tenth volume of "Orientalia Christiana," comprises two sections. In the first is given the background of the life and the times of Moghila. Père Antoine Malvy and Père Marcel Viller, of the Society of Jesus, are the authors of this part. Their critical notes are definite and enlightening. The second section is reserved for the original Latin text of the "Confession." In a catechetical manner, but with full explanatory responses it treats of dogmas and precepts grouped under the heads of the three theological virtues of faith, hope and charity. Each addition to the "Orientalia" increases the appreciation of scholars for the great work which the Institute is accomplishing.

The "El Cristo Invisible" of Ricardo Rojas is submitted to a careful theological scrutiny by Padre Jose M. Ponce de Leon, S.J., and found to be impregnated with pantheistic and theosophist errors. The shadowy mysticism of Mrs. Besant would seem to have quite laid hold of the talent of Rojas. Father Ponce de Leon's refutation is a reprint of his articles which originally appeared in the Buenos Ayres review, *Estudios*. It is published by Editorial Surgo, Buenos Ayres.

By the King's Command. Murder Will Out. Two Pence Coloured. Cindy. Abbé Pierre's People.

The faith, chivalry and romance which characterized Spain in the sixteenth century have given a background and a theme for Mary Brabson Littleton in her historical romance of Ferdinand de Soto, the famous Spanish explorer, and Ysabel de Bobadilla. "By The King's Command" (Kenedy. \$2.00) the heroine is ordered to marry a rich merchant and the dreams of Ferdinand and Ysabel are rudely shattered; but only for a time. In the rescue of these lovers, Mrs. Littleton works with patient leisure. Her story is colored with many fascinating incidents of Spanish, Moorish and Indian life and customs. It is a tale of tender love and strong passions, violent strife and heroic courage, simple faith and wily treachery. The historical element gives the author an excellent base for portraying great characters and creating stirring situations. The happy choice of the colorful sixteenth century gives the stage to Charles V, to St. Ignatius Loyola, St. Teresa, Bishop Las Casas and other outstanding figures. The atmosphere throughout is wholesome and invigorating, the style and method is pleasing and the historical background is instructive, enjoyable and at times thrilling.

If one enjoys the gruesome, then the collection of murder tales gathered and re-told in "Murder Will Out" (Marshall Jones. \$2.00) will be found interesting and diverting reading. The stories are not sordid but they treat the abnormal rather than the normal conduct of mankind. All of them, nearly thirty, are factual and form part of our criminal history from the Maine Coast to California. Some have been solved and the culprits punished; others will ever remain mysterious. The author, George Minot, is a member of the staff of the Boston Herald, and the accounts were originally written for that paper.

Patrick Hamilton writes an intimate novel about the English stage and the life of its people in "Two Pence Coloured" (Little, Brown. \$2.50). Without exaggeration or striving for comic effect he portrays the idiosyncrasies of stage folk. It is more than a chronological account of Jackie Mortimer's struggles for a stage career. All the crotchets and peculiarities of this class are told with as much charm as the topic can permit. There is, of course, a deep note of frustration and a heavy sigh of disillusionment. But Mr. Hamilton's good humor and affection for the men and women of the theater dispels the pessimism even though it cannot always condone their weakness and folly. There are some worthwhile reflections on human nature to interest the general reader.

In the Ozark Mountains, where "the law 'tis naught but muscle," an old Civil War night-rider's feud is revived when the Greenwoods capture and imprison in their stronghold a courageous little orphan girl. Rose Wilder Lane casts an atmosphere of poetry about the Ozarks and a captivating charm about "Cindy" (Harper. \$2.00) that makes her story entertaining. With a strong sense for the dramatic Mrs. Lane cleverly directs her characters and naturally guides their destinies. The atmosphere, at times, is a bit over-charged, but the emotions are generally authentic. The vivid descriptions of the Ozark landscape in their feminine coloring seem to have more fancy than reality in them, but they lighten the mood of her story and enhance the charms of her style.

Jay William Hudson has returned to the land and the people whom he so delightfully portrayed in his "Abbé Pierre." His new series of tales deals with "Abbé Pierre's People" (Appleton. \$2.50). The Abbé, that man with the heart of a child, has retired from his professorship in Paris and has gained the happiness he had scarcely dared to wish for, that he might be curé of Aignan. While he muses upon his people and attends their needs, Mr. Hudson describes their loves and their foibles, the tragedies that steal in upon them, the homely wisdom that was theirs, all in a setting of the picturesque Pyrenees that is of itself sufficiently beautiful. Mr. Hudson is not a Catholic, but he has penetrated to the heart of these Catholic peasants and he has written of their Faith and their devotions with rare sympathy and understanding. Were the subject of "The Crown of the Madonna" not what it is, the volume could be praised in its entirety. Even thus, the innocence of Paule Magnoac is stressed more than her momentary weakness.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Colonel Callahan on Prohibition and the Schools

To the Editor of AMERICA:

Under the heading of personal privilege, I would like to reply to the letter of L.M. which appeared in your issue of October 20.

It may be that my comparison of Prohibition and Methodists alongside parochial schools and Catholics may not be a case of "all fours," as the lawyers would say, but in my opinion certainly describes the devotion of each group to an institution, and they will not only vote but fight for it "until the cows come home."

Some years ago I was very active in Knights of Columbus work and quite often was asked to give the major degree at which time I took particular pains to emphasize the following: "Let neither silence nor any act of yours obstruct the way of justice. Speak out fearlessly always for the right."

I have been practising this policy as well as preaching it, and the Willebrandt instance was far from being the first. It was this principle, for instance, that also prompted my defense of McAdoo at New York as well as Bryan at Dayton.

The public were led to the erroneous conclusion by the partisan political press that Mrs. Willebrandt had been making speeches attacking Catholics in general and many of them linked her name with Heflin.

It may be that if Catholics as a whole break down the Prohibition law that the Protestants may lend themselves to an attack on the parochial school system.

However, it was the injustice shown Mrs. Willebrandt that was covered in my letter which was made public.

Louisville, Ky.

P. H. CALLAHAN.

[Clear-thinking Protestants will resent the unfortunate threat which Colonel Callahan utters in defense of his fellow-Prohibitionists no less than Catholics will protest the implication that "Catholics as a whole are 'breaking down' the Prohibition Law." Yet it may be that Colonel Callahan has for once gauged the caliber of his allies aright.—Ed. AMERICA.]

Horace Walpole's Estate Today

To the Editor of AMERICA:

The article, "The Gossip of Strawberry Hill," which appeared in the issue of AMERICA for October 20, evoked pleasant memories of a stay of two weeks, which I spent a year or so ago on that estate fittingly termed "his pet toy." I have enjoyed the "pie-crust towers and battlements" of which Joseph J. Reilly makes mention, and my feet have trod the marvelous greensward which years back felt the touch of the gossip's feet.

Today that "achievement in architectural jazz" still stands; but most of the pictures, bronzes, curios and other antiques are gone. If I remember rightly, however, the bust of Vespasian remains. It may be of interest to your readers to know that today "Horry's toy castle" is the faculty house of the Irish Vincentians (Priests of the Congregation of the Mission) who conduct St. Mary's Training College. Within a stone's throw of Horry's mansion there is now a spacious college, modern in every respect, where a large number of young men receive a training that is destined to fit them for the teaching profession in England. The hand of time has so much changed things that here at Strawberry Hill where "royalty once was entertained," and where so many gossip letters were written, now is going on the serious work of training teachers in a Catholic atmosphere and grounding them in Catholic principles of thought.

I can not help but wonder what Horry would say and do, if he could wander today over his large estate and see the sons of St. Vincent hard at work at the task which ecclesiastical authority has confided to them. Probably he would sit down and write a letter that would be something more than mere gossip!

Niagara University, N. Y. CYRIL F. MEYER, C.M., Ph.D.

The Way It Is with Us

To the Editor of AMERICA:

To my way of thinking, the New York Catholic-Book-of-the-Month Club [The Catholic Book Club, Inc.] got off to a fine start with its choice of Peadar O'Donnell's "The Way It Was with Them." I only regret our Philadelphia Club didn't have the honor of reading that novel first.

After the sticky, vile, messy characters one runs across here and there and everywhere in the newest, best-selling novels, what a relief, what a veritable godsend, what a well of water in a desert of flaming youth, to read this book of clean, wholesome Irish peasants! No trifling with marriage vows—only here and there a promise broken not to drink. The mother—how sublime Mary Doogan is!—starving herself to feed her babies till she dies of heart failure, her last thought that they should have enough to eat. The tragedy of the two young daughters going out "to service," and the one of them soon coming back, dead of neglect in her sickness.

And yet I feel in my bones that some of our Catholics will write letters of protest to the Club for that O'Donnell choice. There is only one word in the whole book that could well have been omitted; a vile name that is twice repeated by a man in his drunken fury. I'd say it should have been deleted. But Mr. O'Donnell aims to be faithful in his photographs, and I with my own ears have heard men, while drunk, use that very word in Irish villages over here.

A poet reviewing the book carps because there's a story at all! But poets aren't good judges of novels. Others will sniff because there isn't more story—enough to make a movie. You can get all the plot you hunger for in the newspaper serials. Read Elizabeth Jordan's "Miss Nobody from Nowhere," if you want plot, and forgive Miss Jordan for not putting a stronger title on her gripping story.

I repeat, some of our Catholics won't like Mr. O'Donnell's novel; not because it isn't good, not because it isn't true, not because it isn't faithful to life among Irish peasants, but because we're anxious to forget that Mary Doogan is the sort of root so many of us sprung from!

Are we ashamed of the clean, wholesome blood that makes us Catholics, good Catholics, the best of Catholics? It would sometimes seem so. Shall I use that ugly word *snob*? I can think of no other. I gave the book to a rich American lady, Irish of the second generation or the third. She sneered: "That is not the way we Catholics care to be written of. What will the world think of us?" The part of the world that has real insight will applaud, and the other part doesn't or shouldn't count.

I know a novelist who, to his cost (and his publisher's concern), cultivated that back-to-natal-nature, right-from-the-roots, mother-hubbard-barefeet style of fiction. The novelist's desk soon staggered with letters of condemnation, and the publisher tore out his hair for the same reason. Grunts, moans, groans, howls of protest against the simple, plain, unvarnished truth. The publisher wired his writer:

REFINE! REFINE YOUR CHARACTERS! ROUGE THEM, POWDER THEM! GIVE THEM SILK SOCKS, A DOZEN PAIR APIECE. DON'T EVER LET THEM SLIP, IN GRAMMAR!

Then the weary publisher laid his aching brow on his desk, collapsed and was rushed to a sanitarium. The writer, frothing with rage, wrote out a wire:

I'LL DO NO MORE NOVELS FOR CATHOLICS! LET THEM READ EVERY OTHER DIRTY THING THAT THE PUBLIC KOWTOWS TO IN FICTION. LET THEM READ FILTH AND BE DAMNED!

Fortunately the publisher never got that telegram.

Our Catholics want to be rich and splendid in their fiction, trailing clouds of meretricious glory—the kind you buy on bargain days. Years ago Laura Jean Libbey made a fortune writing of factory-girl heroines, making them all so dazzlingly beautiful, so magnetically clever, that they married mill owners and millionaires. Finally in desperation a delegation of preachers called at Miss Libbey's Brooklyn home and begged her to desist. Too many of our Catholics aren't sufficiently educated in literature; they have

read too much inferior tinsely fiction, and they haven't sufficient perception to see a vital piece of truth in words—grim, cold words that somehow are hot with life.

The whole world is changing, changing; so is Ireland changing. Some fear the old Ireland will pass away and live again no more forever. Dear God, what a tragedy, what a loss if she does! Like the Church herself, Ireland has suffered many things from her own children. Both are still suffering, both will continue to suffer on that very account. We don't want the good old name of Bridget any more for our flapper daughters. They are Gladys and Gwendolyn and Bee. We drop the O's and the Mac's we shed. Why?

We've read of and we've seen on the stage that dream Ireland, the mother of fairies and banshees, the Ireland that "bold in her white innocence," traipsed through the land heavy and sparkling (and tempting!) with rich and rare gems. But we don't want the Ireland that's hollow-eyed with hunger, whose beauty has faded with heartache, the Ireland whose voice is too weak with fatigue to mouth words musically; we don't want the Ireland that mothered the martyrs, the patriots, the saints of endurance. We wish to forget all that—the very glory of our heritage!

The truth shall make us free. Such truth should make us proud. That's what's wrong with us Catholics; that's the way it is with us. That's why some of us won't like "The Way It Was with Them."

Orrtanna, Pa.

WILL W. WHALEN.

Ludwig von Pastor, Historian

To the Editor of AMERICA:

The Catholic world was shocked to learn the death of Ludwig von Pastor in Innsbruck on October 1, 1928. To many laymen this name will not have a wide significance, but to the academic world, it spells years of endeavor in a field which is one of the most important in the whole sphere of learning, that of historical research.

Ludwig von Pastor was born on January 31, 1854, in Aix la Chapelle in the Rhineland. He followed the courses at the noted University of Bonn from 1875 until 1878. He furthered his studies at the Universities of Berlin and Vienna. In his early years his bent took the direction of historical research. His leading light in this field was Johann Janssen. Ever a true son of the Church, he was a fearless searcher for the truth, defending the Church at a time when she had to suffer so much from false historical representation.

In 1880, Pastor came to Innsbruck and assumed the position as sub-professor at the University. Two years later he married Constance Kaufman. From this happy union sprung five children, of whom two consecrated their lives to the service of God. In 1887, after having been promoted to a full professorship at the University, he began his earnest work in historical research.

Having, with success, filled the chair of history at the University of Innsbruck, Pastor was named the successor of Theodore Sickels as head of the Austrian Institute for Historical Research in Rome. This post he filled until the Institute was dissolved by the Italian Government. Recognizing his genius, Pope Leo XIII opened to him the secret archives of the Vatican. From this period on, he devoted his entire time to the work of historical research.

The choicest fruit of this period of his life is his "History of the Popes." It is a work which gained for him not only a name, but also a place among the foremost of modern historians. In this monumental work, Pastor treats periods of Papal history which are extremely delicate, with a finesse which is remarkable and commendatory. He was a fearless worker and a tireless exponent of the truth. This work is acknowledged not only among Catholics as most reliable, but also among those who count themselves our opponents in the field of history.

Among his other works may be mentioned, "The Decrees of the Inquisition," "Letters of Johann Janssen," "Sixtus V," and "The Frescoes of the Sistine Chapel." All of his works show a clear and concise German style, sacrificing learned phrases for the sake of clarity.

In the year 1909, he was honored in a special manner by the late Emperor of Austria, Francis Joseph I, who conferred upon him the noble rank. In 1916 he was given a baronetcy. As a mark of special distinction, Pastor was sent as Austrian Ambassador to the Holy See, which post he filled with credit until his death. This distinction was especially dear to him. A few days before his death he sent a most touching message to the Holy Father. In it he offered the last beat of his failing heart for the Holy Catholic Church and the Papacy.

As I stood beside the simple grave which was to receive Pastor's earthly remains, and listened to the eulogies delivered by the representatives of the various civil bodies, I was convinced that here was truly a great man. Great, not perhaps as the world defines the word, but great in the language of eternity. He had given the best years of his life to defend the Church, of which he was ever a true son.

Innsbruck, Austria.

A. C. MURRAY.

Do We Need Orientation Courses?

To the Editor of AMERICA:

In recent articles appearing in your Education Department, views favorable to so-called orientation courses for freshmen were expressed. To all appearances, opinions as to the worth of such courses are somewhat divided among Catholic educators. I read, for instance, in the National Catholic Educational Association *Bulletin* for November, 1927, the following:

But even in the supposition that the survey courses were based upon the Catholic world-view, I would seriously question the wisdom of introducing it in the freshman year. At the Institute for Administrative Officers held at Chicago University last summer, I raised the question whether studying a little about all the sciences would not jeopardize one of the primary purposes of the freshman year, that is, training the student to do thorough, painstaking work. Doctor Judd, who presided at the meeting and who is a protagonist of the survey course, admitted that there was value in the objection raised and urged that experimentation would probably reveal that the compensations outweigh the deficiencies.

The need of synthesis in education cannot be questioned. In our traditional Catholic system the class teacher pointed out the relationships between the various subjects studied by the student. The final synthesis was made in the course of philosophy. Logic, epistemology and esthetics synthesized literature; cosmology and psychology collected the loose strands of the natural sciences, while ethics rendered a similar service to the social sciences.

In the Catholic system of education, then, it would appear that, as far as it is possible, the teachers of the various branches should cooperate in unifying educational processes during the first two or three years and that a complete and final synthesis be achieved through our course of philosophy. As for acquainting the student with the sciences not explicitly taken by him in class, some reliance should be placed upon the intellectual curiosity that is presumably developed in him during his college career and the hope entertained that he will continue his education by reading, attending lectures, etc.

Will not such a system achieve the same purpose more effectively than the typical orientation course?

Chicago.

J. S. R.

Bigotry and Its Benefits

To the Editor of AMERICA:

Your readers may be interested in the following passage from a letter written, during the full-blown and rancorous triumph of Know-Nothingism, on August 7, 1855, by Archbishop Hughes to Cardinal Barnabo of Propaganda:

Your Eminence will have heard and seen in newspapers much of the bad feelings which seem to prevail in this country against the Catholic Church and its members. Do not believe all this. It is quite true in one sense; utterly false and deceptive in another. The Catholic religion in my opinion never was in a healthier condition than it is at present. Still, if we were worthy of it, I do not deny the possibility of *real persecution*. But so far, this bad feeling has unquestionably done us good—so much, indeed, that our religion is under general investigation. All men are discussing it. No other creed seems worthy of the slightest notice.

The italics are not mine.

Washington.

PETER GUILDAY.